THE PACIFIC CHURCHMAN

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IN THIS ISSUE

THE CHURCH AND THE LABOR PROBLEM

EDITORIAL

"No more valuable service can be rendered by the Church in the present crisis than that of interpreting the nature of the fundamental issue of the labor problem. This fundamental issue is none other than the struggle for 'the progressive liberation of human life through brotherhood in industry expressing itself through co-operation between workers and employers as between human beings who possess immeasurable spiritual worth, and which is the spiritual content of democracy.' In other words, the present dominant and fundamental issue in the industrial world is that of Industrial Democracy."

THE PROPHETIC MINISTRY AND POPULAR SERMONETTES

BY THE REV. WILLIAM H. MOULTON, D. D., GENERAL SECRETARY OF THE NATIONAL NATION-WIDE CAMPAIGN DEPARTMENT

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BUSINESS MANAGER

Frederick H. Avery, 330 Sansome Street, San Francisco

Labor Sunday and Industrial Democracy

The Labor Sunday Message of the Social Service Commission of the Federal Council for 1922 is an illuminating and stirring document. It is filled with many statistics concerning the urgent industrial problems such as unemployment, strikes and labor legislation. Its most valuable feature, however, is its penetrating analysis of the fundamental issues at stake in the present industrial warfare and its stirring challenge to the Church to take up a moral and spiritual leadership without which the present industrial problems are insoluble.

The Message opens with a statement of the Christian principles especially applicable to the field of industry: "Christian teachings as applied to industry include three cardinal principles: the worth of personality, brotherhood as between all those engaged in industry, and the motive of service. The first principle requires that every person shall be treated as a spiritual end in himself. Christianity aims at the progressive liberation of human life so that every individual may have a share in the life abundant. Brotherhood in industry expresses itself in co-operation between workers and employers as between human beings who possess immeasurable spiritual worth. It is the spiritual content of democracy. The supremacy of the service motive relegates competition for gain to an inferior place in human endeavor."

The Message arraigns the present industrial strife and controversy upon the grounds that they are in direct opposition to these fundamental Christian principles: "We are still in the period where the dominant note in the industrial world is one of strife and controversy. There probably never was a time when there was more bitterness and conflict, some of it due to misunderstanding between employers and workers; some of it, unforunately, due to a very clear understanding of hostile aims and purposes." The Message then challenges the Church to take up her rightful leadership in interpreting the fundamental principles of Christianity to all parties concerned: "The Church has a very patent opportunity to study and interpret the moral issues of industrial controversy, to interpret each group to the other and to the public at large. It is probably safe to say that the majority of our people have an ill-formed attitude of hostility to one or the other, or to both, of the parties in any industrial conflict which interferes with the public's convenience. Much is made of the practices of labor organizations, some of them reprehensible, which seem to be dictated by class interest and by a disregard of the welfare of the entire community. The labor movement itself is but little understood. Likewise, there is a tendency on the part of many people to attribute, sometimes with reason and justice, predatory self-interest to the employing class. . . It is most unfortunate that no more general effort has been made to approach a settlement of disputes in a co-operative spirit and to appeal to justice and to fair play rather than to trial by combat. In a moral world, force can settle nothing permanently. The conferences by which most disputes end would contribute much more to the stability of industrial relations if they were held at the beginning rather than at the end of the controversy."

The Message states perhaps what is the real, fundamental issue involved in the whole present industrial upheaval when it states that "The labor movement itself is but little understood." No more valuable service can be rendered by the Church in the present crisis than that of interpreting the nature of the fundamental issue of the labor problem. This fundamental issue is none other than the struggle for—to use the words of the Message—"the progressive liberation of human life through brotherhood in industry expressing itself through co-operation between workers and employers as between human beings who possess immeasurable spiritual worth, and which is the spiritual content of democracy." In other words, the present dominant and fundamental issue in the industrial world is that of Industrial Democracy." The editor of The Pacific Churchman endeavored to show the true nature of this issue in an address to the Summer Conference at Mills College on the subject, "The Church and Industrial Relations," when he said:

The futility of past efforts of the Church toward the solution of the industrial problems has been chiefly due to the failure of the Church to comprehend the real, fundamental issues involved in that general movement called "the labor movement." The Church has looked at it askance, or even scorned it with a Pharisaical self-righteousness as a "worldly struggle for the loaves and fishes." It has been considered as a mere "secular" matter of incidental conditions such as wages, hours, etc., needing only a temporary and superficial adjustment. But a deeper and broader study of and a closer personal contact with the movement reveal the fact that the labor movement is largely a moral and spiritual problem. Beneath all the various struggles and controversies concerning the economic, social and political aspects of the labor problem there has always been a deep, inarticulate aspiration toward a higher spiritual self-realization of humanity. The premier of Australia, in making a recent appeal in behalf of labor in the House of Commons, testified to this fact when he said: "The driving force of the labor movement has been spiritual in its nature. The enthusiasm of those who fought beneath its banner since the early days was, in the truest sense, religious. Those men saw with kindling eyes and fast-beating hearts the topmost towers of a new and better world, and devoted their lives to preaching the glad tidings and pointing the way." In a discussion of the Church and its relation to the labor movement, the Bishop of London recently said: "In this country the labor movement is definitely and avowedly religious and the whole tone and attitude of the Church ought to be altered so as to meet it."

Thus it behooves that if the Church would make rightful claim to moral and spiritual leadership in relation to the labor movement, it should direct its attention to the deeper essential issues in the coming struggle for industrial democracy, and not fritter away its time in elaborating temporary palliatives for mere superficial symptoms of industrial discontent. The real crux of the whole industrial problem today is the question of the status of labor. Under the present system, labor is considered chiefly as a commodity in the same category with the material elements involved in the industrial process. Labor now asks that through the democratizing of industry it can share in the directing and creative impulses in the industrial process and find a larger and fuller means of self-expression and life. Under the mechanical

disposition of labor as a mere tool of industry the wage-earner lives by his work; whereas, enjoying the status of democratic equality, he can find his life in his work, and develop his real and better self in terms of mental, moral and spiritual worth. It is claimed by the students of the psychology of industry that the toxin of fatigue unduly generated by the monotony, drudgery and excessiveness of modern industry is largely a cause of discouragement and viciousness of life. Not only is the present status of labor as a commodity wasteful from the view of scientific efficiency, but its moral and spiritual devastation is nothing less than criminal. The whole atmosphere of the industrial life is little less bitter, restrained and rebellious than that of the field of battle. No permanent and elevated social structure can be built in an atmosphere of sordidness, suspicion, hatred and sullen discontent; and nothing less than the complete democratization of industry will ever change that atmosphere into one of mutual trust and co-operation. And, furthermore, nothing less than the application of the Christian principles of brotherhood and service can ever succeed in effecting that change. Surely the Church is vitally concerned with these fundamental issues of industrial life!

Many employers are attempting to palliate the humiliations and debasing cruelties of the present industrial system with various expediences such as welfare work, shop committees ,etc. But these are universally suspected, if not contemptuously rejected, by labor as a camouflage for real concessions in democracy. The grounds for this attitude on the part of labor have been keenly portrayed by Winston Churchill in his essay on "The Democratic Idea," in these significant words: "They try to bolster up the old industrial system by granting concessions, by establishing committees of conference, by giving a voice and often a financial interest, but not a vote, in the conduct of the corporation concerned. They are the counterpart in industry of a sovereign whose sway has been absolute, whose intentions are benevolent but who refuses to grant constitutional rights. In America we succeeded in eliminating hereditary power, in obtaining a large measure of political liberty, only to see the rise of an economic power, and the consequent loss of economic liberty. An individualistic economic philosophy worked admirably in pioneer days (with access to free land, etc.) but industrialism brought in its train fear and favor, privilege and poverty, slums, disease, municipal vice, too rapid immigration and a tenant system alien to our traditions. If labor is 'property,' then wretches driven by economic necessity have indeed only the choice of a change of masters. If the workman is a profiteer, he is more to be excused than the business profiteer against whom his anger is directed. High wages, material prosperity alone, will not suffice to satisfy aspirations for a fuller self-realization, once the method by which these aspirations can be gained is glimpsed. For it can not be too often repeated that the unquenchable conuicts are those waged for ideals and not for dollars. These are tinged with religious emotion."

The Church of today is in danger of being blinded to this deep, underlying, seething surge of aspiration for industrial democracy by the dominant class-consciousness of its laity and the asceticism of its clergy. Against this dangerous moral obtuseness of the Church Bishop Wiilams has issued a serious and timely warning in these burning words: "The toiling masses will no longer be fooled by any such camouflage of democracy. They demand the real thing or nothing. The masses of people in every land will not long be satisfied with and fooled by that camouflage of democracy in political form which has hitherto, particularly in America, co-existed contentedly if not unconsciously with a most ruthless autocracy in industry, finance and commerce. They are going to seek, with increasing clarity of vision and imperativeness of demand, a real democracy which shall penetrate and possess all our life in all its inter-relations, particularly in industry and trade. They are going to ask that the laborer who invests his personality and very life in business shall have some larger share in the proceeds and also in the management of that business along with the capitalist who invests his money therein. There is a rising surge of aspiration after such a real democracy. It is spreading around the world. How are we going to meet it in America? Are we going to attempt tot militarize the mind of the coming generation into docile submission to the sacrosanct system of 'things as they are' and to the inviolable authority of 'the powers that be?' These are evidently the plans of our reactionaries and Tories. If they succeed in putting weights on the safety-valve of democracy, they need not wonder if explosions result. If Bolshevism ever sweeps over America it will be due not to the proletariat who fly the red flag, but to the blind conservatives who resist the cosmic tide of the new democracy."

It is with this supreme purpose in mind, and believing that the fundamental issue of the present industrial crisis is a spiritual problem, namely that of Industrial Democracy, a number of our Church members have united in an organization entitled "The Church League for Industrial Democracy" which has as its chief aim and purpose the achievement of Industrial Democracy through the application of the Christion principles of value of personality, fellowship and service, to the whole industrial field. The president is Bishop Charles D. Williams of Michigan and the executive secretary is Rev. Richard W. Hogue, who has made such a great reputation as the leader of the Baltimore Sunday evening Church Forum. Bishop Parsons is one of the vice-presidents. The Social Service Department of the Diocese of California recently made a study of the principles of the League and endorsed them, recommending the establishment of a branch of the League in the Diocese.

The League is planning to hold a series of Noon-day Forums, and also evening Conferences in Portland at the time of the General Convention. It has secured a list of prominent speakers, including several Bishops of our Church, Professors of Sociology, Leaders of Finance, and Labor Leaders. It is hoped that such movements as this in the Church will result in providing that moral and spiritual leadership which is so urgent at the present time if we are to escape the dire results of an appeal to force through industrial strife and perhaps revolutionary methods.

Personals and Diocesan Notes

The Rev. William Higgs is convalescing from a recent illness.

The Rev. Isaac Dawson, rector of the Church of the Advent, Oakland, is ill from a nervous breakdown.

The Revenue Department has purchased a new Buick for the Rev. C. L. Thackeray for use in the Salinas Valley.

The Rev. Dr. Gooden of Harvard School, Los Angeles, called at the Diocesan House when on a recent visit in San Francisco.

The Rev. C. T. Leachman, rector of Calvary Church, Santa Cruz, has resigned and will leave shortly with his family for his old home in England.

The Rev. Frank Johnson was a recent visitor to the Diocese on a trip through the West representing the Department of Foreign-born Work of the National Council.

The Rev. Fred C. Miller of Hemet, who graduated at the Divinity School last year, is spending his vacation in San Francisco and has been good enough to assist at various points in the Diocese while here.

The Rt. Rev. W. T. Manning, D. D., Bishop of New York, and the Rt. Rev. Cameron Mann of Southern Florida were visitors in San Francisco recently. As a well-known punster at the Diocesan House remarked, "The Diocese was certainly well 'manned.'"

Miss Mary A. Hawley, secretary of the Woman's Auxiliary, is summering in the Lake Tahoe country. She will return to the city about the first of September. Mrs. H. M. Sherman, the president of the House of Churchwomen, is also a visitor at Lake Tahoe.

The congregation of St. Mary the Virgin deeply regret the recent illness of their rector, the Rev. Henry C. B. Thomas. Mr. Thomas, we are glad to say, is recovering his strength and it is hoped that he will soon be back in the parish. Dr. Launt is supplying at St. Mary's.

The Rev. and Mrs. W. M. Bours have been enjoying a vacation in Santa Rosa and the Russian River country and came back much refreshed. During Mr. Bours' absence the Rev. Mr. Miller of Hemet and the Rev. Mr. Shipway of Spokane supplied the services at Corte Madera.

The Rt. Rev. John La Mothe, D. D., Bishop of Honolulu, spent a week in San Francisco while on his way to General Convention at Portland. While in this neighborhood Bishop La Mothe was the guest of Mr. and Mrs. J. A. McCandless of Piedmont and on Sunday morning, August 27, filled the pulpit at St. Paul's, Oakland.

Bishop Parsons, visiting St. Mark's, Berkeley, on the first Sunday after his return from the East, announced to the congregation that the Rev. A. K. Barton of Christ Church, Baltimore, had accepted the appointment of student chaplain for members of the Episcopal Church in the University of California. Mr. Barton comes highly recommended by the Department of Religious Education and it is believed will be an important factor and influence in the lives of University students. Mr. Barton and his family will arrive in Berkeley about the middle of October and they will be cordially welcomed by the members of St. Mark's Parish.

Girls' Friendly Bazaar

The Girls' Friendly Society will hold their annual bazaar at the Lodge, 1534 Sutter street, on Saturday, November 4, beginning at 2:00 o'clock and lasting through the afternoon and evening.

The Woman's Auxiliary

PROVINCE OF THE PACIFIC

Honorary President—Mrs. William Ford Nichols.
President—Mrs. Louis F. Monteagle, 2516 Pacific Avenue, San Francisco.
Vice-Presidents—Mrs. Thomas W. Kydd, 1615 Thirty-seventh Avenue, Seattle, Washington; Mrs. F. H. Touret, 120 West Idaho Street, Boise, Idaho; Mrs. L. L. Cory, 1028 S Street, Fresno, California.
Secretary and Treasurer—Mrs. Edgar L. Gilcreest, 1830 Gough Street, San Francisco.
Provincial Supply Secretary—Mrs. B. Marshall Wotkyns, 464 Bellefontaine Street, Pasadena, California.

DIOCESE OF CALIFORNIA

President—Mrs. L. C. Lance, 106 Upland, Berkeley.
Vice-Presidents—Mrs. H. C. Campbell, Sausalito; Mrs. J. H. Robertson, 25 Sixth Avenue, San Francisco; Mrs. H. C. Wyckoff, 409 East Third Street, Watsonville; Miss Helen Swayne, 1121 Bay Street, Alameda.
Recording Secretary—Mrs. Norman Livermore, 1045 Vallejo Street, San Francisco; Assistant—Miss Helen G. Barker, 2814 Pierce Street, San Francisco.
Corresponding Secretaries—Miss M. A. Hawley, 528 Twenty-seventh Street, Oakland; Mrs. D. C. Fessenden, 2844 Derby Street, Berkeley.
Educational Secretary—Mrs. C. Edward Holmes, Belvedere.
Treasurer—Mrs. C. H. White, 105 Cherry Street, San Francisco.
Chairman of Hospitality Committee—Mrs. Lloyd M. Robbins, 2203 Sacramento Street, San Francisco.
Treasurer of United Thank Offering—Miss Lena J. Gibbs, 3565 Washington Street, San Francisco.

The United Thankoffering Service will be held in Grace Cathedral at 10:30 a. m., Thursday, September 7, the day of the Triennial Service in Portland, when the United Thankoffering will be presented. Canon Hayes will be the celbrant and Rev. Mr. Howard, chaplain of the Seamen's Institute, will be the preacher.

A very interesting meeting of Marin County branches was held at Christ Church, Sausalito, Thursday, August 17. A most stirring address was made by the new chaplain of the Seamen's Institute, who is also rector of the Church of Our Saviour, Mill Valley.

Marin County is setting a fine example to the Auxiliary in having three heads of departments "without a gray hair among them," as the vice-president joyously announced. Miss Margaret Wilson has charge of box work; Miss Sharpe of the educational work, and Mrs. T. S. Brooke of the Church School Service League. Each was ready with a report which was listened to with the greatest interest.

Mrs. H. C. Campbell, the vice-president, is to be congratulated on securing the co-operation of such a group of leaders.

The combined Altar Day Service and United Thankoffering Service took place August 7 in Grace Cathedral at 10:30, Bishop Nichols being the celebrant and preacher. At 1:30 that afternoon the regular August meeting of the California Branch, Woman's Auxiliary took place in Grace Chapel. Bishop Nichols opened the meeting with prayer. The president, Mrs. L. F. Lance, was in the chair and twenty-three branches responded to roll-call.

Bishop Nichols spoke briefly on plans of the Cathedral Committee, stating it had been decided that there should be no more arrested development of our Cathedral building. Twenty-five years ago the Cathedral was started in faith and that property valued at $1,000,000 has been given and now a $1,500,000 building is in course of construction. This Cathedral, beginning in faith, must continue its growth in faith and he gave instructions to use the prayer prepared and printed for this purpose, to be distributed later.

Mrs. Lance spoke of the Woman's Auxiliary being in position of a beneficiary in regard to our Cathedral; that we had been most comfortably housed and had enjoyed all the benefits without sharing any of the expense which had necessarily been incurred and that at the officers' conference just held it had been voted to give $50 a year to the Cathedral.

Mrs. A. L. McLeish moved that the action of the officers be endorsed. This was seconded and carried.

Rev. Mr. Chester, Diocese of Los Angeles, in charge of the church at Santa Maria, has by some mutual agreement charge of the church at Arroyo Grande, Doicese of California, and stated they need a chalice and paten. It was decided to make this desired gift to the church at Arroyo Grande.

Mrs. Lance spoke of Miss Lindley's letter giving instructions and information to the delegates to the Triennial of the Woman's Auxiliary to the Presiding Bishop and Council.

It was decided that on Thursday, September 7, while the United Thankoffering is being offered in Portland that this day be observed in every parish and mission as a day of thankfulness and intercession. Also that we have a diocesan celebration of Holy Communion in the Cathedral for the city and nearby parishes and that all other parishes hold their own special services on that day.

Miss Lena J. Gibbs, diocesan treasurer of United Thankoffering, announced that our Triennial offering, not including today's collection, amounted to $3,847.37. Today's collection was nearly $2000. The full amount will be announced later.

Miss Frances Withers, head of the Church School Service League, gave a splendid address, stating in part that we must raise up a praying church and educate our boys and girls and that the Woman's Auxiliary must stand back of this educational work of the Church. The boy and girl must be made to feel that the Christ motive must be back of every action; that all work must begin and end with prayer; that money is given just as a trust; that the joy and happiness of religion must be shown to the other boys and girls; that through the corporate communion we have fellowship with Christ; and that they can not love God without they love their neighbor, and they can not serve God without they serve their neighbor.

Mrs. Lance announced three days' conference of Young People's Fellowship at San Anselmo.

Mrs. A. L. McLeish addressed the meeting on "Church Service League," saying, in part, that it was inaugurated three years ago at Detroit and that the Diocese of Massachusetts had tried it and found it very successful; that it was a federating body and prevented a multiplicity of societies in a parish; that where the Church Service League had been put into effect it had been most successful; that it puts responsibility of the general work of the Church on every member of tce parish and provides some field of usefulness for every member of the parish and that it should have its growth in the most natural way from the bottom up and first be developed in the parish and the ideal of the League is to apply the whole strength of a parish to the whole work of the Church, and the Woman's Auxiliary to Presiding Bishop and Council shall continue to hold its present status.

The corresponding secretary was instructed to send to Church Missions House for three pamphlets—Woman's Auxiliary No. 98, "Resolutions on Representation;" Woman's Auxiliary No. 202, "The Church Service League and the Woman's Auxiliary;" Woman's Auxiliary No. 5, "The Spirit of the Triennial."

Instructions to delegates as to pledges, special, etc., were next discussed.

Mrs. A. L. McLeish moved that the delegates be allowed to exercise their own judgment and that we stand firmly by them in whatever they decide upon. This was seconded and unanimously carried. This note of confidence in delegates was received with much appreciation by them.

The following members will attend the General Convention as delegates and alternates: Delegates—Mrs. L. F. Monteagle, Mrs. L. C. Lance, Mrs. C. Edward Holmes, Miss Helen Swayne, Miss Lena J. Gibbs. Alternates—Mrs. C. H. Kroll, Mrs. Edwin L. Griffith, Mrs. T. S. Brooke, Miss Harriet Bakewell, Miss Mary Burke.

Parishes have been requested to hold prayer circles during business sessions of General Convention. The first business session will be held at 2:00 p. m., Wednesday, September 6.

Executive secretary of the Church Periodical Club is expected to reach San Francisco about August 15.

Mrs. L. F. Monteagle called special attention to a book entitled, "Jesus Christ and the World Today'" by Grace Hutchens; and a compilation of prayers issued by the Church Service League.

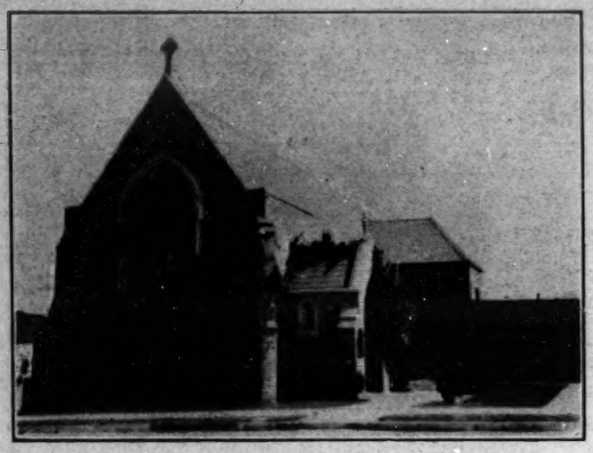
If every member of every branch of California Branch Woman's Auxiliary would endeavor to attend these monthly meetings filled with earnestness and inspiration, what strength and encouragement would be given and taken away. —H. G. B.

Meeting of Pacific Grove Woman's Auxiliary

Notwithstanding counter attractions on Tuesday afternoon, August 1, the meeting of the Woman's Auxiliary at St. Mary's rectory, Pacific Grove, was one of the largest of the year with an attendance of thirty-seven, including Mrs. Graves, wife of Rev. F. D. Graves of Reedley; Mrs. Lake, wife of Rev. C. H. Lake of Benicia; Mrs. Molony, wife of Rev. E. H. Molony of South San Francisco; and Mrs. Lathrop, wife of Rev. Charles N. Lathrop of New York City; and Mrs. Battershill, bringing the number of clergymen's wives up to five. Dean Lathrop, who is head of the Department of Christian Social Service and who conducted a class in this important subject at the recent Episcopal Conference at Asilomar, was present and gave an interesting address. He said that since entering into the duties of his special department two years ago he had realized as never before the power of the Woman's Auxiliary in the Church. He had attended men's meetings where he would receive the impression that all the work was being done by the men; then he had gone to the parish house and found a gathering of enthusiastic, active women, and he had questioned why the two bodies were separated, why not bring the men into the parish missionary work? He had noticed in great missionary meetings that the women showed by their intelligent interest that they had been members of Mission Study Classes and understood what was being talked about.

Dean Lathrop is the author of a book on Social Service entitled, "The Social Opportunity of the Churchman," and he had heard that some had taken it to be a book on etiquette.

Before the meeting closed Miss Mary Francis was appointed to represent St. Mary's Woman's Auxiliary at the Triennial meeting in Portland, Oregon, from September 6 to September 21.



New Chapel at St. Peter's Church

On the first Sunday in August, the Feast of the Transfiguration, Bishop Nichols met with a small but intimate group at St. Peter's Church, Clement and Twenty-ninth avenue, San Francisco, for the purpose of consecrating a little chapel connected with the church. The occasion was marked with the simple warmth of true devotion, for most of those present had contributed to the necessary equipment. The gifts of a new altar, altar rail and credence table were consecrated to the service of God. A cross to match was given in memoriam of Helen Burdette Hanson. The altar linen and superfrontal were given in memoriam of Charles Detels, and a fine pair of gold candlesticks were a thankoffering from Mrs. Theodore Smith. The new chapel will be constantly used for celebrating the Holy Communion, and its comfort will be much appreciated during the cold winter seasons.

Daily Vacation Bible School of Good Samaritan Church

The four weeks of Daily Vacation Bible School were a great success. We had an ambitious group of children who were always interested and worked enthusiastically. There were 115 children enrolled with an average attendance of from 50 to 60.

Over 60 per cent of the children enrolled were Roman Catholics. These children we had been unable to reach through our Church School; their own church is not reaching them through channels of religious education. It is most gratifying to feel that our church has been able to render a community service by reaching a group of religiously uniustructed children and making real to them certain Christian principles which will help to make them better citizens. It is also very gratifying to feel that a good number of regular Church School attendants had this opportunity for further religious training.

On the evening of the last day we closed with an entertainment and an exhibit of the craft work done by the children. The work received praise from the 150 or more visitors who were there.

We feel much real character development was gained through the craft work. Patience, perseverance, attention to detail and the essential good spirit of co-operation were important by-products of this part of the day's program.

Splendid service was rendered by the paid members of the staff. Especial mention should be made of the faithful and untiring work of the volunteer teachers—Mrs. Osborn, Miss Price and Miss Maddock.

Our expenditures were as follows: Salaries, $40; carfare of volunteer teacher, $6.50; craft work material, $25.70; publicity, $6.65; buttons, cards, etc., $2.30; charts, books, etc., $2.70; total, $83.85.

Our income was: Total offerings of school, $161.7; gift of Mrs. Kroll, $50; total, $66.17.

SARAH F. SIWNBURNE,
Principal.

GUESS AGAIN

Physician: "From this brief examination I am of the opinion that you are suffering from clergyman's sore throat."

Patient: "The hell you say!"

Physician (hastily): "But it is quite possible I'm wrong. I will look again."—Practical Medicine and Surgery.

Window Unveiing, Christ Church, Alameda

At Christ Church, Alameda, on Sunday, August 13, was held a special dedicatory service of five large and five small windows, the gift of C. F. Michaels and executed by the P. A. Smith Company of San Francisco.

The two chancel windows, "Christ, the Good Shepherd," in memory of his mother, Louise White Michaels, and "Christ Knocking at the Door," in memory of his father, Henry Michaels, are companion windows to the central picture of "Christ Blessing the Children," placed several years ago in memory of a sister, Alice Michaels.

Three windows at the west end of the nave represent St. Michael and the Angels, commemorating the founding of the parish on St Michael and All Angels' Day, fifty years ago.

A unique and beautiful feature of the service was the singing of an appropriate hymn after the blessing of each window. The rector, Rev. Henry Shires, preached an impressive sermon interpreting the value and meaning of such memorials to the worshippers—"That as God's sunshine passes through these windows and blazons symbols of His mighty love, we may thankfully receive the teaching thus displayed, and be inspired to holier living."

Report of 1922 Summer Vacation Conference

The fourth annual Summer Vacation Conference was held at Asilomar, July 20-27, in accordance with the program herewith subscribed.

1. From the report of the treasurer it would appear that there is a deficit, the upaid bills being for printing. Bishop Nichols has contributed $20 toward cancelling this deficit. It would seem that the registration fee would have to be raised and that a very serious effort should be made to increase the registration by at least fifty. Were this increase effected, as it seems probable it may be next year, the conference would have no deficit.

2. It will be noted that there were 71 persons registered for full time and 22 registered for part time. Most of these people resided at the conference grounds. Of this number, about 25 were members of the Young People's Fellowship and they promised to be enthusiastic supporters of the conference in the future. With this development in interest on the part of the young people the dean feels that the conference may be deemed an assured success in the future.

3. The enrollment blanks of the various classes show that each class was attended by aproximately 35 individuals. Of these the majority attended for ful ltime. About 70 per cent of those registered for the conference attended one or other class each hour. The faithfulness with which classes were attended and the interest which was displayed suggests the consideration of the question as to whether credits should not be given for those attending courses at summer conferences, which will be cumulative and which will lead, say in the period of five years to some sort of normal certificate in Religious Education. This question was discussed by the faculty but without arriving at any promise that such credits could be awarded by the National Department of Religious Education. It would seem that this is a matter which must first be settled by the Diocesan Department.

4. For the past three years there has been an effort to make this conference State-wide. To this end the committee has always contained representatives from the other ecclesiastical jurisdictions and the co-operation of these jurisdictions in developing the conference, in providing leaders and in securing registrations has been invited. The question was definitely dscussed among the leaders at this conference as to whether this plan should continue. It seemed to be the general opinion that it is more practicable to concentrate upon the diocesan conference. The dean, therefore, recommends that the department immediately enter into correspondence with the departments of other jurisdictions with the object of gaining a definite answer as to whether they favor co-operation with other dioceses or an attempt to develop their own summer conferences.

5. The conference grounds at Asilomar were shared this year with the Northern California Baptist Young People's Union Summer Conference. There seems to have been no inconvenience resulting from this arrangement. The conference grounds are quite large enough to accommodate two such bodies, and with a fraternal spirit on both sides, suitable arrangements can be made for the use of the assembly halls. It seems quite evident that the necessity for sharing the Asilomar grounds should not act as a bar to holding the conferences at this place. The decision should be reached immediately as to whether the conference will be held next year and where and when. If at Asilomar, the reservation should be made at once.

LLOYD B. THOMAS, Dean.

Summary of Finances

Receipts: Registrations, $278.25; donations, $25.85; balance from 1921, $7.40; from Diocese, $40; special donation by Bishop Nichols, $20; total, $371.50.

Expenditures: Speakers, $262.82; sundries, $1.60; petty cash account, $42.32; refund, $6.50; total, $313.24. Balance $41.74.

Offering to Near East Relief, sent direct to Near East Relief, $35.

Unpaid bills, $78.

The 1922 Episcopal Young People's Conference

In they came on Friday evening, August 11, first by twos and threes, and later by the tens and dozens—young people greeting each other with animation, and all so full of anticipation of the fun and interest awaiting them. Again this year the conference was held in the ivy-covered, castle-like buildings of the Presbyterian Theological Seminary in San Anselmo. Again the warm sunshine smiled over the youthful forms hurrying about through the two busy days, and the blue skies dropped their most radiant benedictions.

Truly this latest conference may be said to have been blessed. For the first time it was possible to devote to it two complete days; for the first time the registration went well over one hundred, and for the first time we had no fewer than five clergymen, our leaders, who stayed with us through the whole two days. But it was not these things, helpful though they were, which wholly made the success. Rather it was the deep tone of spiritual power and joy which breathed through every meeting and every class as from some unseen source. We were happy, we were blessed, we seemed to come nearer than ever before to the heart of the things which we sought.

Besides these classes there were round table discussions of Young People's Fellowship business and of the subjects of the conference; there were joyful meals when pent-up spirits were let loose in hilarious songs and brilliant, impromptu speeches; there was an afternoon of stunts; there was a demonstration young people's meeting. And each evening in the big parlor there was an hour spent in the singing of rousing hymns, and the hearing of stories. But it was early on Sunday morning that the hour was celebrated which always forms the real heart of these summer conferences—the outdoor corporate communion held on the hilltop back of the dormitory buildings, and everyone came to share in that sacred hour.

Many friends dropped in upon the conference for a visit, short or long. Rev. Mr. Howe and family came up from Stockton; Rev. L. B. Thomas and his wife came from Oakland; Rev. C. P. Deems and Mrs. Deems, from Trinity, San Francisco; several members of the Brotherhood of St. Andrew; and there were others. It is a great satisfaction to have such visitors, and we hope that more and more will follow their example at future young people's conferences.

Many plans and much silent force will flow into the life of the Fellowship during the coming year as a result of this conference. We feel it will bring al lour members closer to achieving the spirit of our slogan, living not for themselves but "For Christ and His Church."

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General Convention Program

Elaborate preparations have been made for the forty-seventh triennial meeting of the General Convention, which opens in Portland, Oregon, on Wednesday, September 6. The Executive Committee in Portland, of which Bishop Sumner is honorary chairman; Mr. Dean Vincent, general chairman; Dr. S. E. Josephi, vice-chairman; Mr. C. F. Adams, treasurer, and Mr. John W. Lethaby, executive secretary, has been active for months. It has been working through sub-committees on finance, entertainment, reception, convention halls, transportation, housing, luncheons, music, publicity, pulpit supplies and registration. Everything possible has been done to take care of and provide pleasure for not only the members of the Convention, but also the thousands of other Church people who will attend.

The sessions of both the House of Bishops and the House of Deputies will be held under the same roof. The city of Portland is fortunate in having a large and well-appointed building, known as the Municipal Auditorium, especially constructed and arranged for conventions. The building is so large that in it will be held also the triennial meeting of the Woman's Auxiliary.

Nearly all the important meetings will take place in the Auditorium or in the Labor Temple, which has been generously offered to the Church by the Labor Council. This building is within two squares of the Auditorium. Some study classes will be held in the Public Library. The Temple Beth-el, the First Presbyterian Church, the Unitarian Church, the Y. M. C. A., the Knights of Columbus and many other societies have tendered the Convention the use of their halls.

The sessions of the two Houses will be held both morning and afternoon. The hours are fixed by each Convention, but they have usually been from 10:00 a. m. to 1:00 p. m. and from 2:30 p. m. to 5:00 p. m. The sessions will begin with an opening service in the main hall of the Auditorium at 10:00 a. m., September 6. The sermon at this service will be preached by Bishop Lines of Newark.

The Canons require the two Houses to meet in joint session, twice for consideration of the work of the Department of Missions, once for the Department of Religious Education and once for the Department of Christian Social Service. In addition to these joint sessions the program of the Convention provides for a joint session at which the report of the Presiding Bishop and Council and Departments will be made and the program for the next Triennium presented.

The various Departments and some of the national organizations of the Church will hold mass meetings in the evenings during the session of the Convention, most of them in the main hall of the Auditorium.

Conferences for the training of leaders and the study of special phases of work will be conducted daily under the auspices of the Department of Religious Education, the Educational Division of the Department of Missions, the Department of the Nation-Wide Campaign, the Department of Publicity, the Church Service League and other agencies. Most of these conferences will be held in the Labor Temple.

In the basement of the Auditorium, where the members of the Convention will be entertained at luncheon each day as the guests of the Church people of Portland, there will be extensive exhibits prepared by various departments and organizations. And similar extensive exhibits will be placed in two large halls on the second floor of the Auditorium.

Under the auspices of the Department of Social Service a continuous motion picture show will be conducted in a room in the basement of the Auditorium, intended to illustrate social service work and other kinds of Church work and to give some idea of what motion picture machines and films are available for use by the Church in parish houses and otherwise. In the basement the Seamen's Church Institute will conduct, in connection with an exhibit, a service station including a post office, telegraph office, telephone booths and rest room.

Mass meetings have been arranged as follows: September 7, Woman's Auxiliary; September 8, Social Service; September 10, Birthday Thank Offerings; September 10, Nation-Wide Campaign; September 11, Publicity; September 11, Girls' Friendly; September 12, Missions; September 13, Religious Education; September 14, Missions; September 15, Church Boarding Schools; September 17, Foreign-born Americans; September 18, Church Institute for Negroes; September 19, Church Pageantry, with presentation of model pageant.

Woman's Auxiliary

The triennial meeting of the Woman's Auxiliary will begin with a Quiet Hour on Tuesday afternoon, September 5, conducted by Bishop Lloyd.

The business sessions will start at 2:00 o'clock on Wednesday. Thereafter sessions for business or conference will be held morning and afternoon except when there are joint sessions of the General Convention.

Thursday, September 7, will be United Thank Offering Day. There will be a corporate Communion at 8:00 a. m. in Trinity Church, with Bishop Tuttle as the celebrant. At this service the United Thank Offering will be made. At 8:00 p. m. there will be a mass meeting in the Auditorium, at which the amount of the United Thank Offering will be announced. Among the speakers at this meeting will be Bishop Lloyd, who will preside; Bishop Tuttle, Bishop Sumner, Bishop Mikell, Bishop Moulton, Dr. Wood and Dr. Sturgis.

Study classes will be conducted daily in the Public Library at 9:15 a. m., beginning September 8.

There will be six conferences on the subjects of Diocesan Plans, Parish Plans, Educational Work, the United Thank Offering, Supply Department, the Young People's Societies. At three sessions there will be addresses by speakers from the mission field.

The closing service will be held Thursday morning, September 21. The address will be by Bishop Sanford.

General Convention Subjects

Among the important matters which, it is expected, will receive the attention of the General Convention are the following:

1. The Revision of the Prayer Book. The revision of the Prayer Book now in process was authorized by a resolution of the General Convention in 1913, in which a joint commission of seven bishops, seven presbyters and seven laymen was appointed to report "such revision and enrichment of the Prayer Book as will adapt it to present conditions." This commission made its first report to the Convention of 1916, a second report to the Convention of 1919, and a third report, published in book form by the Macmillan Company, will be presented to the coming Convention. A few amendments were agreed to at the 1916 Convention and were adopted by the 1919 Convention, and to this extent the Prayer Book is already revised. Some amendments agreed to at the last Convention will come up for final adoption at the coming Convention. The third report suggests more than 250 amendments.

2. The Revision of the Lectionary. A Joint Commission on this subject was appointed at the Convention of 1910. At each succeeding Convention since then revised tables of lessons have been reported and authorized for trial use. At the approaching Convention a final report will be made.

3. Reports of other Joint Commissions. There are twenty-five Joint Commissions, from which reports may be expected. Notable among these are the Commissions on Holy Matrimony, on Enlarged Powers of Provincial Synods, on Conference with Officials of the Eastern Orthodox Churches and the Old Catholics, on World Conference on Faith and Order, on the Home and Family Life, on Nation-Wide Preaching Mission, on Church Architecture, on a Bureau of Statistics, on a Fuller Recognition of the Ministry of Healing, on Conference with Congregational Signatories on the Concordat, and on Adapting the Office of Deaconess to Present Tasks of the Church.

4. Amendments to the Constitution. Certain amendments agreed upon at the last Convention will come up for final action at the approaching Convention. The most notable of these is an amendment giving votes in the House of Bishops to suffragan bishops.

5. Canon 60. This is the Canon creating and defining the duties of the Presiding Bishop and Council. Amendments, based upon the experience of the past triennium, will be proposed with a view of perfecting this Canon.

6. The program for the next Triennium. One of the most important duties of the Convention will be the adoption of a program covering the next three years. The Presiding Bishop and Council, as directed by the Canon, has prepared a proposed program, which will be laid before the Convention in printed form. The program is presented in two parts. Part one is the budget, which covers the maintenance of the existing general work of the Church. The second part is called the priorities; it covers all the projects to which the general Church will stand committed if and as funds become available. These priorities are listed in the order of their precedence and also are grouped according to dioceses, districts, agencies, etc. These priorities consist in large part of projects in the various dioceses for which aid is asked from the general Church.

The budget and priorities for 1923 total about $6,000,000; for 1924, $7,000,000; and for 1925, $8,000,000. This makes a total of $21,000,000 for the triennium.

A Bad Sign

In a California town of no mean importance socially, commercially and politically, stands a church edifice converted into a paint shop. There is no mistaking its former dedication to the worship of Almighty God, a bell tower and Gothic windows marking it a house of prayer.

While legitimate business is not incongruous to divine service, yet over the front door, on a large sign, publishing the proprietor's name and trade of sign-painting, are depicted the head and shoulders of a big red devil, grinning "to beat the band" as if in high glee over the emptying of the Father's house of worshippers.

Would it be going too far to call this a sign of the times?

—W. M. B...

Opening of Fall Nation-Wide Campaign in Diocese; Mr. Franklin to Lead Training Institutes

The Nation-Wide Campaign Committee has completed the general program for the Fall Campaign of the Nation-Wide Campaign. The campaign will begin its intensive program with the coming visit of Mr. Lewis B. Franklin, the treasurer of the national Council. During Mr. Franklin's visit he will speak at various services and meetings in the bay district and will conduct a series of training institutes at Trinity Church, San Francisco. The following is the general program for the period of his visit from September 24 to 27:

Sunday, September 24—Mr. Franklin will speak at St. Mark's Church, Berkeley, at 11:00 a. m. Afternoon and evening at Trinity Church, San Jose.

Monday, September 25—Meeting with the clergy at 10:30 a. m. at Grace Chapel, San Francisco. Luncheon with the Nation-Wide Campaign Committee and the Churchmen's Round Table, Commercial Club. Woman's Auxiliary, 3:00 p. m., Grace Chapel. Training Institute and Parish Conference Clinic, 5:00 and 8:00 p. m., at Trinity Church, San Francisco.

Tuesday, September 26—Training Institute and Parish Conference Clinic, 5:00 p. m. at Trinity Church, San Francisco. Campaign Rally at 7:45 p. m. at Grace Cathedral, San Francisco.

Wednesday, September 27—Training Institute and Parish Conference Clinic at 5:00 p. m., Trinity Church, San Francisco.

The Training Institutes which are to be held at Trinity Church will be for the purpose of training the chosen leaders who will later hold Parish Conferences in each parish and mission in the Diocese. Each rector and missionary have been invited to attend these institutes together with two selected leaders, either men or women, from each parish or mission. The clergy are requested to reply promptly to the requests that have been sent out for the names of these leaders, so that the list may be completed before Mr. Franklin's visit.

During the training institutes there will be held in Trinity Church a Parish Conference for that church, and Mr. Franklin will lead this Parish Conference as a clinic, showing in a practical way just how the leaders present are to lead their own Parish Conferences later on.

Fall Program of Seamen's Church Institute of San Francisco

Chaplain Howard expresses the aims of this program, saying: "It is our aim to interest and instruct the men, to give them an incentive to make the most of their opportunities and to find themselves to the best of their ability."

Motion pictures and illustrated lectures under the direction of Chaplain Frederic Kendall Howard will feature largely in the Wednesday night recreational program for seamen during the fall season, under the auspices of the San Francisco Seamen's Church Institute.

The initial film of the series will be shown on the first Wednesday in September, and is an educational picture in physical hygiene, entitled "The Origin of Life." This picture will be accompanied by a lecture by Justice Wilbur of the California Supreme Court on the subject.

The first Wednesdays in October and November will be devoted also to lectures on physical hygiene and pictures showing the origin of all forms of life.

The second Wednesday in each month will be devoted to scenic and industrial films, many of which are issued by the General Electric Company, showing the inside of the electrical industry. These films will be accompanied by short talks by Chaplain Howard, explaining the nature of the work exhibited.

The third and fourth Wednesday in each month during the fall will be devoted to the exhibition of other scenic and industrial pictures and historical dramas of historical persons such as George Washington and Abraham Lincoln.

The Department of Visual Instruction of the Extension Division of the University of California is co-operating with Chaplain Howard in this work and is furnishing the films for the last-mentioned program. The California State Board of Health is providing hygiene films and is aiding Chaplain Howard in his work in the Institute in the distribution of health pamphlets which are placed on all the visiting ships along with the reading libraries for the sailors which are placed on board by the Institute.

In addition to the regular Wednesday night recreational program, a chorus singing by the men visiting the Institute will be held from 5:30 to 6:00 o'clock every Sunday, beginning in September, and will include all the old-time well-known folk songs of all nations, dear to the cosmopolitan deep-sea registry of the Institute.

Following the sing, Chaplain Howard will conduct vesper services and will preach a short sermon. Solos, anthems and inspirational choir music will be furnished by the Young People's Societies of this city.

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Timely Building

On one side of a certain business block are the rooms of "painless dentists;" on a contiguous side, Christian Science rooms. Of course, no sensation there; but between those suites, in the adjoining angle of the building, are the offices of physicians and surgeons. Possibly the latter also hold, for the solace of suffering humanity, the thought, "There is no such thing as pain." What an up-to-date building!—W. M. B.

Note: The writer of the above squib about this painless building failed to make any concession even in behalf of the windows.—Editor.

The Episcopal Church and the Federal Council of Churches

We reprint the following editorial from "The Churchman" appealing for definite action by our General Convention in bringing our Church into full membership in the Federal Council of Churches and commend it to the attention of our readers. The editorial was published under the caption, "Have We the Grace to Try Fellowship?"

May we not hope that the General Convention will at least take under serious consideration the question of the Episcopal Church assuming full membership in the Federal Council of Churches? We admit that there are many prejudicès, some of them grounded in real conviction, that must be overcome before our Church would assume such membership. It is probable that certain adjustments and concessions would have to be made by the Federal Council before the General Convention would take the step suggested, but at least we owe it to the cause of Christian unity and to lower but very practical considerations to appoint a commission which shall begin negotiations and report progress at the General Convention three years hence.

There are three impelling reasons for a consideration at the present time of this question. First, in Resolution 13 of Lambeth the following recommendation was made by the bishops: "Wherever it has not been done, councils representing all Christian communions should be formed with such areas as may be deemed most convenient as centers of united effort to promote the physical, moral and soical welfare of the people, and the extension of the rule of Christ among all nations, and over every region of human life." In America we have ready at hand, without setting up new machinery, precisely the type of council suggested by this resolution of Lambeth. The Federal Council of Churches has been tried out and is already performing efficiently many kinds of Christian service over a vast area. If we are to be guided by the spirit and counsel of Lambeth the least that we, as a communion, can do is to open negotiations with the Federal Council that we may assure ourselves whether membership in that body is not feasible and a duty. To co-operate in a half-hearted way, such as we are now doing through our Department of Social Service, does not meet the requirement of Lambeth. Fellowship is the keynote of the Lambeth program for furthering Christian unity. We have not as yet even attempted the type of fellowship recommended by Lambeth. We have extended only a chill finger tip to the Federal Council of Churches in America. Are we absolutely certain that we have gone as far as we can conscientiously go in our approach to this federal union of thirty-one different communions in America? "The Churchman" maintains that General Convention can not reasonably neglect at least the serious consideration of this question.

There is another impelling reason for reopening this matter at the present moment. The position conscientiously taken by many ardent advocates of Christian unity, that federal union not only would not help but might seriously damage the cause of organic unity, has been seriously questioned by Lambeth in the spirit if not in the letter of its utterances. The theory that all fundamental questions must be settled by discussion and diplomacy before we shall enter upon such contacts of fellowship as shall imply even a degree of unity is unphychological. It can find no justification in what the history of nations has revealed and it can find no support in Christian history.

It is amazing that Christians at the present day should contend that we should keep away from other Christians until we have settled with our reasons all divisive questions. Should we ever have had a Christian Church if that conviction had been dominant in the early centuries? Not for one moment do we propose that General Convention should affirm or imply that here are no obstacles to Christian union with these thirty-one Christian communions in America. We do not suggest that we should gloss doctrinal and ecclesiastical differences. We do contend, however, that fellowship is creative; that, as Dr. Brown so admirably puts it in his forceful article which we publish in this issue of "The Churchman," we must live ourselves into Christian unity. Fellowship is not a function merely of the mind. Something unforeseen, something which we could not have created by plan and project may happen if we work together, pray together, live together with Christians of other names.

Fellowship is a creative act founded upon the Christian instinct of love. It is an act of faith because it trusts the Spirit to create through our communion with one another benefits which we have not the wisdom even to pray for. How dare a churchman with his knowledge of church history question such a truth? Pentecost was not the product of a council on unity. Neither was the Christian Church. Fellowship prepared the way for Pentecost and Pentecost created fellowship. There were a hundred more perilous, divisive questions to be settled and differences to be accommodated before th Christians of the first century could be bound together into the fellowship of a church life than there are today separating the Churches of Protestant Christendom. But those who are most ardent for organic unity and whose passion for a reunited Christendom is inspired by the Christian conviction that the family of Christ must be one, are ,if we may say so, perversely intellectual in their approach to unity. They pay undue deference to the power of human reason. They insist that unity shall be established before we attempt fellowship. That, as it seems to us, is the weakness of Bishop Gore's position. He believes in the power of prayer and the work of the Spirit. But he would hold our divided communions from precisely those spiritual contacts by which prayer operates. He would osk the Spirit to create fellowship, but he would lay down the condition that there must not be fellowship till it is made clear upon what conditions the Spirt shall be permitted to create fellowship.

Bishop Gore and most of his school are still dominated by the political definition of schism which was perhaps necessary for the work which the Roman Church found to do in the world of Roman imperialism, but is no longer an effective agent for promoting and maintaining unity. Schism is as much an evil as ever it was. But there is today only one way of healing the wounds which schism has made. Schism is a sin against fellowship. Fellowship alone can restore that which schism has lost to the Church. Federal union has succeeded in making America a nation. Political, social, spiritual contacts discovered to the people of the colonies and, in the century and a half since, to the States, a unity which not even the Constitution could have effected. We "shall not argue ourselves into organic union. We must live ourselves into it."

Therefore, we urge that General Convention in the spirit of the Lambeth proposal take a step which involves no risk but may lead measurably forward, appoint a commission of churchmen of different schools of thought, but men not too sophisticated in the difficulties and technical diplomacy of church unity, or laden with too many inhibtions of the pre-Lambeth mood, to meet with a similar commission appointed by the Federal Council of Churches to reopen the question of a closer fellowship, one with another.

But there is a third very practical and Christian reason for our taking this step suggested by Lambeth and urged so forcefully and in so fine a spirit by Dr. Brown. It is possible, as he suggests, that our Church can help by closer fellowship this federation of thirty-one Christian communions. We are already helping them even in our present attitude of spiritual aloofness. But we can help them more than we are doing and we must in humility suppose that they can help us. Has any churchman who has attempted to meet with members or commissions of the Federal Council of Churches not been humbled and gladdened by the readiness of these men to accept our conditions and to be guided by our counsel? There are men of outstanding ability, statesmanship and Christian character guiding the policy of the Federal Council. They are not ignorant of the reasons for our scruples or the historical background of the debate which has accompanied our efforts towards Christian unity. We are not asked to deal with men who despise our convictions or wish to trifle with them. We should find these men conciliatory, sympathetic and humble.

Have they found us equally sympathetic, irenic and humble? Not always. Our definitions have sometimes been stated in language without courtesy and in a mood that was not conciliatory. We have carried over from England of the eighteenth and nineteenth centuries a spirit of social aloofness which ought to have found no place in our American life. It was largely political in its inception. It was certainly unchristian in its method of operation. Can not we open a new chapter in the history of our inter-church relations? What we shall do may be for the building of better things than we now know. One fact is certain: That without fellowship the Spirit can not produce unity of spirit. Through fellowship we shall discover what bonds of unity now exist, binding us one to another. Through fellowship we shall create new bonds and heal the wounds of schism.

Convention Delegates to See Motion Pictures

Mr. Will Hays promises to demonstrate to the deputies and visitors to General Convention at Portland that there are good, clean motion pictures. Mr. Hays wants the Church to understand what kind of films, in his opinion, ought to be shown. To this end he has agreed to select films of a very unique and fine character, to demonstrate what kind of films ought to be shown generally. These films will be shown in the social service hall at the convention headquarters in Portland under the direction of Rev. C. N. Lathrop of New York, executive secretary of the Department of Social Service. A special hall capable of seating two hundred people and equipped with the largest and most up-to-date motion picture machine is now in courseof construction in the basement of the Municipal Auditorium at Portland.

These films and others bearing on the social service work of the Church, will be shown all day and evening. For the benefit of Churchmen looking for good Bible films for use in their own parishes, arrangements have been made to show several films dealing with Old Testament history.

Social service conferences will also be held in this motion picture hall, at which the leading clergy and Churchmen will be the speakers. Social service classes will also be conducted during the day in one of the smaller convention halls.

Oregon Summer Conference

During the past six years the clergy of the Diocese of Oregon have held a summer school in the city of Portland. Till this year it has been convenient to hold the school in some of the buildings belonging to St. Helen's Hall, but with the sale of that property it became necessary to look for another place. After due consideration in view of the coming General Convention and the difficulty of securing a suitable meeting place, the committee decided to suspend the school for this year. Two years ago, in addition to the clergy school, an effort was made to hold a lay workers' conference in connection with it. This can not be said to have been a success. Several night conferences were held, and a few local church workers attended. For lectures the people would come. For conferences, an interest was difficult to awaken. The conference idea had hardly reached us.

The committee on the local workers' cofnerence, hearing that the clergy school was to be discontinued for this year, proposed that our committees merge their interests, form a new committee and arrange for a church workers' conference, under a new plan, and possibly at some point away form the city of Portland. This was accordingly done, and after some considerable investigation, Gladstone Park, a well-known Chautauqua center, was selected. This is a beautiful park in the midst of a primitive forest, quite near the confluence of the Clackamas and the Willamette rivers. Due to the lateness of starting the undertaking, we found the greatest of difficulty at the first in arranging a program. Three leaders were secured at the very start, and these three alone made the conference more than worth while. Dr. Herbert Powell of San Francisco gave four lectures on "The Development of the Notion of God in the Old Testament," which were not only illuminating but distinctly reinforcing to one's faith. I thought several times as I listened to these lectures what a pity it was that the last General Convention did not authorize some official word of explanation at the reading of Old Testament lessons in church. It was easy to see why the Church retains the reading of the Old Testament, but it is difficult to understand why she should be afraid to have it explained. Should a commission to draw up a list of explanations be made this year, certainly Dr. Powell should be on that committee.

The Rev. Dr. Ramsey of the Pro Cathedral in Portland gave a series of fascinating adresses on subjects connected with the New Testament. One would not have missed them for a good deal. Coming at the first hour of the day, they were attended by nearly everyone resident at the conference. These addresses were followed by a good many questions and discussions, and it was delightful to note the interest of the lay people.

Archdeacon Severance of Spokane created great enthusiasm in his Conferences on Christian Nurture and the small school. I am glad to say he is to conduct a series of conferences at the General Convention. I want to say this for those who are coming to the convention, that if they are interested in the small school, and the training of Church children, they can do no better than enter Archdeacon Severance's classes.

Rev. William Weston, who is in Portland in the interest of the Seamen's Institute, gave three illuminating addresses on Christian Social Service. These addresses brought forth considerable discussion as to the problem, both local and general. The third conference was devoted entirely to the Church's work among seamen. I believe all of us acquired a new idea about what a Seamen's Institute might mean for our port.

The conference was particularly fortunate in being able to have Prof. and Mrs. Remer of St. John's University, Shanghai, for two days. Prof. Remer's informing addresses are such as the Church needs. I say informing, rather than hortatory, because such they were. The whole conference was agreed that if the Church could be informed so straightforwardly, the difficulties of Church Extension would be greatly reduced. Mrs. Remer held a conference with the women, and we are told that she gave them information of the intimacies of Chinese life that they could not have read nor perhaps learned in any other way. Their visit brought great pleasure to the conference, as well as contributing so helpfully to the program. The Department of Missions would do well to keep these representatives speaking at every opportunity possible.

The open night conferences should not be overlooked. They were handled by men of broad experience and ability. Canon Bliss of Seattle on "Narcotics, Its Curse and Its Cure," drew a dreadful picture of what his investigations and experience had revealed to him. John Handsaker, recently returned from the Near East, related to us the observations of his itinerary through the war-ridden and famine-stricken sections of Asia Minor. Prof. Norman Coleman of the Loyal Legion of Loggers and Lumbermen described in two unusual conference addresses the conditions of the men in our Northwest who spend their lives in the lumber camps and sawmills, and Dr. Powell gave an address on "The Fundamentals of a Christian Education."

The Mission Study Course was led by Mrs. Thomas Kirby, in the textbook "Life of the Church" by Sturgis. Archdeacon Black and Rev. Thomas Jenkins conducted conferences on "Parish Organization and Leadership."

And last but not least was what we believe to be an innovation at summer conferences. The committee provided for the interest of the children, and secured Mrs. Edmund T. Simpson, the wife of the rector of Corvallis, who is a trained and cultured kindergartner, to have charge of this. The interest among the children became enthusiasm by the third day, and an exhibit of some of the handwork brought genuine surprise to all the members of the conference. Mrs. Simpson has undoubtedly made a place for herself in any future conferences that may be held.

It will be of interest to know that the members of the conference, after hearing the story of the suffering and need in the Near East, raised a sufficient amount to adopt four children for one year, one member giving a hundred bushels of wheat.

The conference is indebted to the Bishop of the Diocese for his interest and support. He found time to spend the opening day and the last half day at the conference, making an address on each occasion.

Of the 160 who signed the conference book, 52 registered for one or more courses. The generosity of a few persons enabled the committee to meet all expenses not covered by the fees.

At the business meeting on Thursday night the following committee of nine was selected to arrange for next year's conference: Archdeacon Black, Rev. John Cleland, Rev. Thomas Jenkins, Mr. Charles Moody, Mr. Blaine Coles, Mrs. William Powell, Mrs. Horace Ramsay, Mrs. Paul Cowgill and Miss Bessie Nye Grant.

The fine spirit and continued harmony of the conference was in no small measure due to the quiet and refined ministrations of the conference chaplain, Rev. William E. Couper, who won for himself a place in the hearts of us all.

THOMAS JENKINS, Secretary.

Nation-Wide Campaign Committee Dinner

The opening gun of the Fall Campaign of the Nation-Wide Campaign was sounded at a dinner given by the Nation-Wide Campaign Committee to the clergy and representative laymen from every parish and mission on the San Francisco side of the bay on Friday evening, August 25. It was a splendid gathering of over seventy clergy and laymen. The various objectives of the Nation-Wide Campaign were presented by several speakers. Mr. John A .Britton spoke on "The Layman's Responsibility in the Church," with force and feeling. Mr. Frederic M. Lee, the diocesan treasurer, presented the financial aspect of the Nation-Wide Campaign. The Rev. C. P. Deems, rector of Trinity Church, San Francisco, and chairman of the Nation-Wide Campaign Committee, spoke of the larger aims of the campaign and Bishop Parsons closed with a fine presentation of the spiritual objectives of the Nation-Wide Campaign.

A most enjoyable feature of the evening was a message from two visitors from New York—Mr. T. H. Price, uncle of Rev. Mr. Deems, and Rev. Charles N. Lathrop, secretary of the Social Service Department of the national Council.

Mr. Thomas Rolph acted as chairman of the evening and introduced the speakers with felicitous remarks. There was a spirit of deep earnestness and hearty enthusiasm present which promises great success in the coming Nation-Wide Campaign in the Diocese.

In An Old Garden

(By Arthur Wallace Peach)

In this beloved spot of memories
The Spring is merry even as she toils,
The Summer pauses long, and Autumn heaps
The fragrant splendor of his harvest spoils.

In season, hollyhocks in beauty stand,
The marigold a yellow standard bears,
The four-o'clocks, wee spinsters, have a plot
Which Sir Sweet William masterfully shares.

The poppies dream of tropic skies afar,
And pansies in bright bonnets toss their heads
Against the flirting wind; brown boxes teem
With lavender ,and far the perfume spreads.

Here is a refuge where a loved one found
From din and fret of life a calm release,
As one might seek still cloistered ways along
A holy place of beauty and of peace.

REASON ENOUGH

Minister: "Why are you late for Sunday School, Tommy?"

Tommy: "I was goin' fishin', but farver wouldn't let me."

Minister: "Ah, how excellent! Did he explain why he wouldn't let you?"

Tommy: "Yes, sir. He said there wasn't bait enough for two."—London Mail.

CANDID, AT LEAST

During the absence of our paster we enjoyed the rare privilege of hearing a good sermon when Mr. J. A. McM——— supplied our pulpit. We hope he will come again.—The Presbyterian League Leader.

The Prophetic Ministry and Popular Sermonettes

A great preacher once said that there are some twenty-minute sermons which are just nineteen minutes too long and some thirty-minute sermons which are just thirty minutes too short. The subtle and penetrating meaning of this remark is quite clearly explained in the following passage taken from a recent article by the Rev. Dr. William H. Milton, General Secretary of the Nation-Wide Campaign, entitled, "The Need of a Revival in Preaching," and published in "The Southern Churchman." There is no doubt that the decline of the influence of the Church is largely due to the present-day lapse of the true prophetic ministry by the substitution of pale pink popular sermonettes by preachers "truckling for popular favor," in place of impassioned delivery of God's call to repentance and offer of grace.

The other possible answer to such insistence upon the unique and imperative of the prophetic message over everything else is that the time which is allowed for the sermon today—through the combined impatience of the pew and the truckling for popular favor of the pulpit—is not sufficient for the treatment of great truths in a great way. That the snappy sermonette and the epigrammatic essay of the present is the inevitable and irresistible result of the hurry and pressure of modern conditions. That it is better to take half a loaf than no loaf at all. And that any preacher who claims more than the maximum allowance of time (which the League of Vestrymen of a great Diocese has recently determined by secret ballot is henceforth to be twenty-two minutes) will shortly find himself out of his present pulpit with none other open to him.

Well, what of it? If needs be, a few martyrs might help the cause. Somehow or other the obsession of the time-limit must be broken, and the laity must help. To standardize the time of the sermon means to kill inspiration and emasculate power, even when the time allowed is sufficient. The self-consciousness which such absolute limit engenders is fatal to what the preachers of another generation called "liberty." But, at the same time, any time where the message is lacking is too long; while, if the preacher have a message to fit the needs of his people, if it carries with it the conviction of prophetic authority—no time which a reasonable man may require for a proper delivery of his message, in such a way as may get results, is too long.

It is impossible to standardize the time of the prophetic message without killing the message. In times of great crisis and of great feeling, a sentence is enough, a paragraph, a single flight of passionate appeal. Luther's "Here stand I; I can not do otherwise; so help me God," is one of the greatest sermons of the Christian era. Patrick Henry's impassioned appeal; Lincoln's brief speech at Gettysburg—these in essence, if not in content, were prophetic messages. At the same time whoever worth heeding was ever heard to complain of the length of Bishop Randolph's sermons? Or of Phillips Brooks' torrential utterances? These preachers were heard and eagerly listened to, not merely because of their exceptional genius, but because they spoke with authority, with prophetic conviction, and with the passion that comes of conscious authority, begotten of faith in the communion with Eternal Reality.

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Says Dr. Horne in his Yale lectures on "The Romance of Preaching": "I submit to you that in our reaction against a frothy emotionalism, we have gone to the extreme of impoverishing our preaching of the human touch, and by so doing we have lost our power over the human heart. When I read our Lord's infinitely moving lament over Jerusalem, or His impassioned indignation against religious hypocrisy, I marvel that we can ever imagine Christian preaching to be admirable that is not deeply penetrated with emotion. I am told that this sort of advice does violence to our modern temperament and attitude of mind. Today we are all for self-control. We think a man is a fool to 'let himself go.' Enthusiasm is at a discount; skepticism in the ascendant."

And then after speaking at some length on the place the emotions hold in human nature, and the demand which they make for satisfaction, he goes on to say: "We may, of course, ignore these facts, and assume that those to whom we precah are above all things engrossed with metaphysics, and have an inward craving for the critical probability that there were two Isaiahs. But if that is our attitude we have much to learn. Nobody ought ever to go into a pulpit who can think and talk about sin and salvation and the cross of Christ, which is for all true men the symbol of hope and service, without profound emotion and passion."

If I were allowed but one plea of the ministry of this Church, I think it would be for the natural flow of emotion—call it what you choose—enthusiasm, passion, even fanaticism. A little fanaticism such as St. Paul was accused of after his speech before Festus would do the average preacher of this Church a world of good in giving some vower and force to his utterance. "The sweet gift of fire," one of the poets has called it. "Carried away in the Spirit" is how St. John describes his ecstatic vision. Let the world in the streets cry, if it choose, of those who have been in the upper room, and have been crowned with tongues of fire, "These men are drunken with new wine!" Those who have had the experience can stand the criticism. Power only expresses itself through passion. It was so of the ancient prophets; it was equally so of all the great preachers of the past; it will be so when this Church travails in the throes of a great revival of religion, such as is needed to make her able to meet the mighty tasks which she faces today.

To say as a Bishop of this Church was reported in the columns of one of our Church papers to have said—and his saying was quoted with applause—that "the time has not yet come when the Episcopal Church can be swept off of its feet by emotion," is to say—it seems to me—that the time will never come when the Episcopal Church shall march in the van of a great religious movement. The time must come when the Episcopal Church shall be swept off of its feet by pentecostal passion, in order that it may be firmly planed on its feet in the onward march to the kingdom.

For when has any great movement been launched, any great revival of religion been experienced in the Church, that it has not come in on a flood-tide of prophetic passion? To be able to say, if only once in a man's ministry:

"I preach as never sure to preach again,
And as a dying man to dying men—"

is an experience worth living for. The Church waits for a multitude of such experiences by her preachers. They can not be cultivated, they must not be forced, they are the gift of the Spriit. They must not, therefore, be discouraged, "lest haply ye be found to fight against God."

Song of the Snob

(Clement Wood, in "Life")

I'm just a bit fed up, old chappie,
On being so "dernier cri"
That each one I meet is unhappy
Because he can never be me.
I face without shrinking the bother of thinking,
To see if I'm able to tell
What is it makes people so common—
And me so uncommonly swell!

I'm nothing at all of a bragger;
I'd have no objections, you see,
To having a few folks as swagger
As I must continue to be.
And Toms, Djcks and Harrys, Maes, Sherleys and Carries
Might all be genteel quite as well
As having these people so common
And me so uncommonly swell.

Yet, somehow, these things are provided;
And meekly and modestly we—
The cream and the crust—have abided
The reverence paid as our fee.
For birth and tradition and wealth and position
Must rule; or, too gruesome to tell,
The mob might think I was the common,
And they the uncommonly swell!

St. Mary's-by-the-Sea, Pacific Grove

(Rev. W. H. G. Battershill, Rector)

The most beautiful stained glass windows were dedicated Sunday morning, July 30, by the rector in memory of the late Harriet Hammond McCormick, wife of Cyrus H. McCormick of Chicago. Mr. and Mrs. McCormick were married in St. Mary's in 1889 and Mrs. McCormick passed away in the spring of 1921. The windows were placed by her husband and the work of Tiffany, New York. Thos assisting the rector were Rev. C. H. Lake of Red Bluff and Rev. F. D. Graves, Reedley. Rev. Charles N. Lathrop of New York preached the sermon to a large congregation. Much of the beauty of St. Mary's is due to the many gifts bestowed by the McCormicks and a deep sense of an irreparable loss is felt by all the members of the church.

NO DANGER

"I hope you are not afraid of microbes," apologized the paying teller as he cashed the school teacher's check with soiled currency.

"Don't worry," said the young lady. "A microbe couldn't live on my salary."—The Seamen's Journal.

CAREFUL LISTENERS

"When the eyes are shut, the hearing becomes more acute," says a medical authority. We have noticed people trying this experiment in church.—London Opinion.

Why Not the Ministry? An Essay Submitted in the College Prize Contest by "The Churchman"

(By John Alden)

"Why does not the ministry appeal to you?" or "Why does not the other fellow enter the ministry?" Answers to the latter question would interpret the reasons of the inarticulate and the uninterested; but replies to the former will be from the thoughtful students of genuine convictions who have seriously faced the possibilities of entering the ranks of the Christian ministry. The writer of this letter is a low churchman; his answer is entirely personal and for himself alone. No doubt it betrays the immaturity of thought, the skepticism and intolerance of youth; but it is the product of constant church attendance and of no little study of religious matters.

One of the strongest motives actuating all young men is the desire for influential position and power. He is ambitious to get on, to win success ,to be somebody. This motive may find expression in acquiring wealth, achieving greatness, or seeking to be of influence and power for good. This desire for the esteem and approbation of one's fellows is very strong. Whether the clergyman conceives the ministry as an end or as a means, he can not escape ambition; either he will seek ecclesiastical position and power and high-salaried rectorships or he will count his success in souls saved and mortgages burned. But the minister is no longer the important person he was in Pilgrim days. The successful business man is respected in his community and helps decide important matters. In every circle "they" regard him as having climbed life's ladder. The statesman, doctor, lawyer, engineer are accorded similar recognition. "Poor John," my Christian friends would say, "he could have made something of himself if he hadn't gone into the ministry." I am too human to overlook the appeal of social approval and prestige in my Christian community as important facts in life's happiness.

A red-blooded young American likes a fight; he admires Roosevelt and believes with him that "aggressive fighting for the right is the noblest sport the world affords." We went to war by the million on such a program. In France I regarded the American Red Cross with its mission of mercy as the most Christian institution I had ever known. Why doesn't the Christian cross mean as much? Or the Church flag inspire the same staunch love of right as the American flag does love of country? The army of the Church Militant seems to be engaged in a useless round of drill and ceremonial—polishing brass buttons. Its chief busines is recruiting more members and not feeding or leading its present company into action. It is content to read creeds that are misunderstood, read prayers out of a Prayer Book, repress its worth-while convictions for fear of schism, and sing "Onward Christian Soldiers," but march, dressed in skirts, behind its battle flag, no further than down the church aisle. Meanwhile the underworld enjoys police protection, booze flows freely and graft runs riot at the city hall. Churchmen do not care enough to start a good government club of Christian people to bring His Kingdom; nay, I am told they share the profits. Churchmen have no objective nor do they want a general to lead them into battle; why try to be a general without an army when so many active constructive organizations seek leaders?

As a prophet, the minister is both reformer and missionary. The world needs prophet-reformers—men with vision to condemn the wicked and the false and lead to the righteous and the true. Such men are nesessarily unpopular, for we prefer to listen rather to the optimism of the false prophets than to the warnings and revelations of true prophets. True preaching presumes a fearless message of divine truth ;it is not forever bowing to vestrymen and financial supporters. Early believers in Copernican astronomy were excommunicated; evolutionists are denounced, discharged, and crucified by fundamentalists. We're willing to reform and propagate the other fellow, but we won't pay others to reform us or send us propaganda. Successful preacher-reformers have had a source of daily bread independent of those preached to; St. Paul and John the Baptist did not have to campaign for their salary, but financed their own cause. Besides preaching to confessing Christians, the minister must proclaim the Gospel to unbelievers and save their souls. I could recruit soldiers for an active army but not for mere attendance at "morale" meetings. A missionary is supposed to propagate the theology of his employers or lose his job. I can't do the latter for ceredal reasons indicated below. If I were endowed with an income large enough to ensure freedom of action I could preach needed reform wherever I could find an audience; as it is, I must get my own income in constructive work, avoid fighting on too many fronts, and seize each opportunity to promote Christian principles and build the Kingdom.

Every parish must have its priest, whether called elder, presbyter or pastor, to conduct its services, visit its sick, and direct its worship and administer its sacraments. On Sunday, those who attend seem to expect their priest to deliver or read a sermon reiterating their special doctrine—fall of man, apostolic succession, and the like—and their own philosophy. Congregations, furthermore, composed for the most part of women, prefer the womanly man, who must be robed in a woman's clothes to perform the functions which could be performed equally well by the weaker sex. The real youth wants to be a manly man and finds his interest deadened by the feminine nuisance in the Church (this phrase is suggested by a recent article in "Yale Review") and the absence of appeal to masculine interests and ideals. He wonders why he must listen to ignorant girl Sunday School teachers—whose assertions he doesn't believe—as if he too were a girl, and why older boys are never given his class. If he stays long enough, he asks, "Why the 'meek and lowly Jesus' and not the virile Christ cleansing the temple?" And yet, as the A. E. F. showed, men are essentially religious; their cardinal virtues are courage, unselfishness, generosity and modesty. "The Servant in the House' 'and the movie, "Over the Hill" picture his disgust with piousity which, to him, has become synonymous with religion. He can not understand the appeal of the Church to her to whom he must minister and wisely decides against performing services which are not satisfying to him and for which he has lost his sympathy. To be sure, the non-liturgical, evangelical churches are stronger than the liturgical, sacramentarian denominations and require more ministers, but the feminine nuisance is strong with them, too, and preaching their kind of sermons would be more insipid than reading prayers. I often question why the ritual of the lodge has such an appeal; perhaps it is because the grand high mogul is elected, serves voluntarily for a short term and is not a professional religionist in a clerical collar. If that is true the Nonconformists should complete the reformation by discarding presbyter's orders along with those of bishop and pope. Being a priest in a masculine way on Sunday as a part of equal worship with others would appeal to me, but the priestly function as at present constituted positively ruins the ministry as a career.

If the Church were properly organized, besides having a Church Schol for its children, it would be a miniature university for its adults. Its members would pursue knowledge and truth wheresoever they might lead in the same spirit that undergraduates and research workers study. How much of philosophy, biblical criticism, literature and ethics could be opened up to its college graduates through university methods! The failure of the Church to teach these higher subjects and its silence on life problems is responsible for my critical attitude. Every church I ever attended was more interested in perpetuating its own brand of propaganda—whether baptism, conversion or apostolic succession—and categorically excluding heresy than in finding the truth. The Church fears to face the truth; the college flinches not before new revelation. The university is more Christian than the Church and if I want to be a teacher I'll choose a professorship and not the ministry.

As a communicant I am not particularly scared by obsolete articles of religion or confessions of faith. In order to avoid the common misinterpretations and the unfortunate consequent drifting from the ranks and readjustments, I should like to see a new statement formulated. Our creeds antedate and are inconsistent with modern knowledge. We need a creed which would eliminate explanations which satisfy nobody; Lincoln's idea of a creed was the right one. The college does not require advance consent to academic theories from one wishing to lead the student life; purpose and works seem to be the key to good standing and excommunication here. Why should the Church demand acceptance of mediaeval creeds on the part of those who wish to lead the Christian life anyway? Faith in the electron theory is not a condition of membership in the American Electrical Society; its members may disagree on that, but all use the electric light and telephone. Many religious theories might well be relegated to an American Theological Association; but the layman could still avail himself of prayer and communion.

However, being a communicant is one thing and being a minister is quite another. The former feels free to make mental reservations when he gives consent to serious questions and does not take creedal statements too seriously; not so the latter, for he can not give free expression to his beliefs and is always obliged to camouflage his several "heresies." Name over each of the important Protestant denominations and in each can be found an unprogressive but strong group which insists that a sincere minister will resign before he will say aught inconsistent with "the faith once for all delivered to the saints." Boring from within is humiliating; proclaiming new truth from without is glorious—but that is to decline the ministry.

I must omit ecclesiastical politics, church machinery, parish administration, my prejudice against tobacco and wine (having been in the army in France and in college without either) as used by our clergy and I must dismiss the salary question with a word because my space is short. I never got far enough to consider the economic aspect very thorughly and the Church never said anything about it. I would want to ask if I could be assured of protection aginst a dependent, book-seling old age, against ill-health and unemployment; as a home-builder, I should want to be shown that I could maintain the standard of living required by the parish, provide education for the children and enjoy some of the beauties of life, supplementary to plain living and high thinking, with my life-partner and those who surround our fireside.

Opportunities for achievement and prestige, leadership and action, teaching and reform, economic satisfaction and idealistic attainment in building His Kingdom on earth are so numerous that I am directed to constructive work free from clerical, doctrinal and congregational restraint. Dissatisfaction with Catholicism, Fundamentalism, Traditionalism, Literalism and modern Ecclesiasticism will continue and create an auspicious condition for a leader around

The Prophetic Ministry and Popular Sermonettes

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The other possible answer to such insistence upon the unique and imperative of the prophetic message over everything else is that the time which is allowed for the sermon today—through the combined impatience of the pew and the truckling for popular favor of the pulpit—is not sufficient for the treatment of great truths in a great way. That the snappy sermonette and the epigrammatic essay of the present is the inevitable and irresistible result of the hurry and pressure of modern conditions. That it is better to take half a loaf than no loaf at all. And that any preacher who claims more than the maximum allowance of time (which the League of Vestrymen of a great Diocese has recently determined by secret ballot is henceforth to be twenty-two minutes) will shortly find himself out of his present pulpit with none other open to him.

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And then after speaking at some length on the place the emotions hold in human nature, and the demand which they make for satisfaction, he goes on to say: "We may, of course, ignore these facts, and assume that those to whom we preach are above all things engrossed with metaphysics, and have an inward craving for the critical probability that there were two Isaiahs. But if that is our attitude we have much to learn. Nobody ought ever to go into a pulpit who can think and talk about sin and salvation and the cross of Christ, which is for all true men the symbol of hope and service, without profound emotion and passion."

If I were allowed but one plea of the ministry of this Church, I think it would be for the natural flow of emotion—call it what you choose—enthusiasm, passion, even fanaticism. A little fanaticism such as St. Paul was accused of after his speech before Festus would do the average preacher of this Church a world of good in giving some vower and force to his utterance. "The sweet gift of fire," one of the poets has called it. "Carried away in the Spirit" is how St. John describes his ecstatic vision. Let the world in the streets cry, if it choose, of those who have been in the upper room, and have been crowned with tongues of fire, "These men are drunken with new wine!" Those who have had the experience can stand the criticism. Power only expresses itself through passion. It was so of the ancient prophets; it was equally so of all the great preachers of the past; it will be so when this Church travails in the throes of a great revival of religion, such as is needed to make her able to meet the mighty tasks which she faces today.

To say as a Bishop of this Church was reported in the columns of one of our Church papers to have said—and his saying was quoted with applause—that "the time has not yet come when the Episcopal Church can be swept off of its feet by emotion," is to say—it seems to me—that the time will never come when the Episcopal Church shall march in the van of a great religious movement. The time must come when the Episcopal Church shall be swept off of its feet by pentecostal passion, in order that it may be firmly planed on its feet in the onward march to the kingdom.

For when has any great movement been launched, any great revival of religion been experienced in the Church, that it has not come in on a flood-tide of prophetic passion? To be able to say, if only once in a man's ministry:

"I preach as never sure to preach again,
And as a dying man to dying men—"

is an experience worth living for. The Church waits for a multitude of such experiences by her preachers. They can not be cultivated, they must not be forced, they are the gift of the Spriit. They must not, therefore, be discouraged, "lest haply ye be found to fight against God."

Song of the Snob

(Clement Wood, in "Life")

I'm just a bit fed up, old chappie,
  On being so "dernier cri"
That each one I meet is unhappy
  Because he can never be me.
I face without shrinking the bother of thinking,
  To see if I'm able to tell
What is it makes people so common—
  And me so uncommonly swell!

I'm nothing at all of a bragger;
  I'd have no objections, you see,
To having a few folks as swagger
  As I must continue to be.
And Toms, Djcks and Harrys, Maes, Sherleys and Carries
  Might all be genteel quite as well
As having these people so common
  And me so uncommonly swell.

Yet, somehow, these things are provided;
  And meekly and modestly we—
The cream and the crust—have abided
  The reverence paid as our fee.
For birth and tradition and wealth and position
  Must rule; or, too gruesome to tell,
The mob might think I was the common,
  And they the uncommonly swell!

St. Mary's-by-the-Sea, Pacific Grove

(Rev. W. H. G. Battershill, Rector)

The most beautiful stained glass windows were dedicated Sunday morning, July 30, by the rector in memory of the late Harriet Hammond McCormick, wife of Cyrus H. McCormick of Chicago. Mr. and Mrs. McCormick were married in St. Mary's in 1889 and Mrs. McCormick passed away in the spring of 1921. The windows were placed by her husband and the work of Tiffany, New York. Thos assisting the rector were Rev. C. H. Lake of Red Bluff and Rev. F. D. Graves, Reedley. Rev. Charles N. Lathrop of New York preached the sermon to a large congregation. Much of the beauty of St. Mary's is due to the many gifts bestowed by the McCormicks and a deep sense of an irreparable loss is felt by all the members of the church.

NO DANGER

"I hope you are not afraid of microbes," apologized the paying teller as he cashed the school teacher's check with soiled currency.

"Don't worry," said the young lady. "A microbe couldn't live on my salary."—The Seamen's Journal.

CAREFUL LISTENERS

"When the eyes are shut, the hearing becomes more acute," says a medical authority. We have noticed people trying this experiment in church.—London Opinion.

Why Not the Ministry? An Essay Submitted in the College Prize Contest by "The Churchman"

(By John Alden)

"Why does not the ministry appeal to you?" or "Why does not the other fellow enter the ministry?" Answers to the latter question would interpret the reasons of the inarticulate and the uninterested; but replies to the former will be from the thoughtful students of genuine convictions who have seriously faced the possibilities of entering the ranks of the Christian ministry. The writer of this letter is a low churchman; his answer is entirely personal and for himself alone. No doubt it betrays the immaturity of thought, the skepticism and intolerance of youth; but it is the product of constant church attendance and of no little study of religious matters.

One of the strongest motives actuating all young men is the desire for influential position and power. He is ambitious to get on, to win success ,to be somebody. This motive may find expression in acquiring wealth, achieving greatness, or seeking to be of influence and power for good. This desire for the esteem and approbation of one's fellows is very strong. Whether the clergyman conceives the ministry as an end or as a means, he can not escape ambition; either he will seek ecclesiastical position and power and high-salaried rectorships or he will count his success in souls saved and mortgages burned. But the minister is no longer the important person he was in Pilgrim days. The successful business man is respected in his community and helps decide important matters. In every circle "they" regard him as having climbed life's ladder. The statesman, doctor, lawyer, engineer are accorded similar recognition. "Poor John," my Christian friends would say, "he could have made something of himself if he hadn't gone into the ministry." I am too human to overlook the appeal of social approval and prestige in my Christian community as important facts in life's happiness.

A red-blooded young American likes a fight; he admires Roosevelt and believes with him that "aggressive fighting for the right is the noblest sport the world affords." We went to war by the million on such a program. In France I regarded the American Red Cross with its mission of mercy as the most Christian institution I had ever known. Why doesn't the Christian cross mean as much? Or the Church flag inspire the same staunch love of right as the American flag does love of country? The army of the Church Militant seems to be engaged in a useless round of drill and ceremonial—polishing brass buttons. Its chief busines is recruiting more members and not feeding or leading its present company into action. It is content to read creeds that are misunderstood, read prayers out of a Prayer Book, repress its worth-while convictions for fear of schism, and sing "Onward Christian Soldiers," but march, dressed in skirts, behind its battle flag, no further than down the church aisle. Meanwhile the underworld enjoys police protection, booze flows freely and graft runs riot at the city hall. Churchmen do not care enough to start a good government club of Christian people to bring His Kingdom; nay, I am told they share the profits. Churchmen have no objective nor do they want a general to lead them into battle; why try to be a general without an army when so many active constructive organizations seek leaders?

As a prophet, the minister is both reformer and missionary. The world needs prophet-reformers—men with vision to condemn the wicked and the false and lead to the righteous and the true. Such men are nesessarily unpopular, for we prefer to listen rather to the optimism of the false prophets than to the warnings and revelations of true prophets. True preaching presumes a fearless message of divine truth ;it is not forever bowing to vestrymen and financial supporters. Early believers in Copernican astronomy were excommunicated; evolutionists are denounced, discharged, and crucified by fundamentalists. We're willing to reform and propagate the other fellow, but we won't pay others to reform us or send us propaganda. Successful preacher-reformers have had a source of daily bread independent of those preached to; St. Paul and John the Baptist did not have to campaign for their salary, but financed their own cause. Besides preaching to confessing Christians, the minister must proclaim the Gospel to unbelievers and save their souls. I could recruit soldiers for an active army but not for mere attendance at "morale" meetings. A missionary is supposed to propagate the theology of his employers or lose his job. I can't do the latter for ceredal reasons indicated below. If I were endowed with an income large enough to ensure freedom of action I could preach needed reform wherever I could find an audience; as it is, I must get my own income in constructive work, avoid fighting on too many fronts, and seize each opportunity to promote Christian principles and build the Kingdom.

Every parish must have its priest, whether called elder, presbyter or pastor, to conduct its services, visit its sick, and direct its worship and administer its sacraments. On Sunday, those who attend seem to expect their priest to deliver or read a sermon reiterating their special doctrine—fall of man, apostolic succession, and the like—and their own philosophy. Congregations, furthermore, composed for the most part of women, prefer the womanly man, who must be robed in a woman's clothes to perform the functions which could be performed equally well by the weaker sex. The real youth wants to be a manly man and finds his interest deadened by the feminine nuisance in the Church (this phrase is suggested by a recent article in "Yale Review") and the absence of appeal to masculine interests and ideals. He wonders why he must listen to ignorant girl Sunday School teachers—whose assertions he doesn't believe—as if he too were a girl, and why older boys are never given his class. If he stays long enough, he asks, "Why the 'meek and lowly Jesus' and not the virile Christ cleansing the temple?" And yet, as the A. E. F. showed, men are essentially religious; their cardinal virtues are courage, unselfishness, generosity and modesty. "The Servant in the House' 'and the movie, "Over the Hill" picture his disgust with piousity which, to him, has become synonymous with religion. He can not understand the appeal of the Church to her to whom he must minister and wisely decides against performing services which are not satisfying to him and for which he has lost his sympathy. To be sure, the nonliturgical, evangelical churches are stronger than the liturgical, sacramentarian denominations and require more ministers, but the feminine nuisance is strong with them, too, and preaching their kind of sermons would be more insipid than reading prayers. I often question why the ritual of the lodge has such an appeal; perhaps it is because the grand high mogul is elected, serves voluntarily for a short term and is not a professional religionist in a clerical collar. If that is true the Nonconformists should complete the reformation by discarding presbyter's orders along with those of bishop and pope. Being a priest in a masculine way on Sunday as a part of equal worship with others would appeal to me, but the priestly function as at present constituted positively ruins the ministry as a career.

If the Church were properly organized, besides having a Church Schol for its children, it would be a miniature university for its adults. Its members would pursue knowledge and truth wheresoever they might lead in the same spirit that undergraduates and research workers study. How much of philosophy, biblical criticism, literature and ethics could be opened up to its college graduates through university methods! The failure of the Church to teach these higher subjects and its silence on life problems is responsible for my critical attitude. Every church I ever attended was more interested in perpetuating its own brand of propaganda—whether baptism, conversion or apostolic succession—and categorically excluding heresy than in finding the truth. The Church fears to face the truth; the college flinches not before new revelation. The university is more Christian than the Church and if I want to be a teacher I'll choose a professorship and not the ministry.

As a communicant I am not particularly scared by obsolete articles of religion or confessions of faith. In order to avoid the common misinterpretations and the unfortunate consequent drifting from the ranks and readjustments, I should like to see a new statement formulated. Our creeds antedate and are inconsistent with modern knowledge. We need a creed which would eliminate explanations which satisfy nobody; Lincoln's idea of a creed was the right one. The college does not require advance consent to academic theories from one wishing to lead the student life; purpose and works seem to be the key to good standing and excommunication here. Why should the Church demand acceptance of mediaeval creeds on the part of those who wish to lead the Christian life anyway? Faith in the electron theory is not a condition of membership in the American Electrical Society; its members may disagree on that, but all use the electric light and telephone. Many religious theories might well be relegated to an American Theological Association; but the layman could still avail himself of prayer and communion.

However, being a communicant is one thing and being a minister is quite another. The former feels free to make mental reservations when he gives consent to serious questions and does not take creedal statements too seriously; not so the latter, for he can not give free expression to his beliefs and is always obliged to camouflage his several "heresies." Name over each of the important Protestant denominations and in each can be found an unprogressive but strong group which insists that a sincere minister will resign before he will say aught inconsistent with "the faith once for all delivered to the saints." Boring from within is humiliating; proclaiming new truth from without is glorious—but that is to decline the ministry.

I must omit ecclesiastical politics, church machinery, parish administration, my prejudice against tobacco and wine (having been in the army in France and in college without either) as used by our clergy and I must dismiss the salary question with a word because my space is short. I never got far enough to consider the economic aspect very thoroughly and the Church never said anything about it. I would want to ask if I could be assured of protection aginst a dependent, book-seling old age, against ill-health and unemployment; as a home-builder, I should want to be shown that I could maintain the standard of living required by the parish, provide education for the children and enjoy some of the beauties of life, supplementary to plain living and high thinking, with my life-partner and those who surround our fireside.

Opportunities for achievement and prestige, leadership and action, teaching and reform, economic satisfaction and idealistic attainment in building His Kingdom on earth are so numerous that I am directed to constructive work free from clerical, doctrinal and congregational restraint. Dissatisfaction with Catholicism, Fundamentalism, Traditionalism, Literalism and modern Ecclesiasticism will continue and create an auspicious condition for a leader around

Incentives in Modern Life; the William Penn Lecture of 1922

(By Kirby Page)

A recent scientific bulletin estimates that three billion slaves would be required in the United States to do the work now being done by machines. It is further estimated that the mechanical power available is equivalent to fifty servants for every man, woman and child in this country. A huge turbine now produces energy equal to the labor of 400,000 strong men.

And yet this generation, which has fallen heir to incalculable energy and conutless labor-saving devices, is witnessing the spectacle of multitudes of people who are hungry and ill-clad. Not only in the backward nations of the earth is this true, but across Europe there is appalling destitution. Even in our own land, the most favored of all the earth, large numbers of people are lacking in the necessities and minimum comforts of life. At a conservative estimate there are several million persons in the United States who are living in poverty or on the border of destitution.

An official commission of our Federal Government reported that 'at least one-third, and possibly one-half, of the families of wage-earners employed in manufacturing and mining earn in the course of the year less than enough to support them in anything like a comfortable and decent condition."

Another startling contrast is that between the claims and achievements of the churches. They claim to have a solution for all problems of human relations. For nineteen centuries they have been proclaiming a message of love, peace and brotherhood among men. And yet we are living in a world of strife. Everywhere men are divided into warring camps. Nation is arrayed against nation, race aaginst race, class against class. Bitterness and hatred are widespread.

How shall we account for the present state of affairs? Why are people hungry when the resources are at hand to supply their needs? Why are the churches so ineffective in overcoming strife and enmity?

In a single address one can not hope to deal with all of the complex issues involved. Only one phase of the situation can be considered. Much of the present turmoil and suffering is undoubtedly rooted in the incentives of modern life. We should, therefore, seek to analyze the dominant motives of men today. What are the chief influences which move men to action?

(1) The desire for a higher standard of life. This is a stimulus which is prevalent among all civilized people. The desire for wholesome food, serviceable clothing and pleasant surroundings is almost universal. One of the reasons why men exert themselves is that they may secure these things.

With a large proportion of the population in the United States the struggle is for the bare necessities and minimum comforts of life. Fear of hunger and destitution is ever present with large groups of people. With many other persons the struggle is for the comforts and minimum luxuries of life. And still others are striving for luxuries in abundance. This desire to raise one's standard of life is one of the impelling motives in modern life. Higher wages and larger profits are desired primarily as a means to this end. Modern industry rests upon the profit system. The appeal to self-interest is dominant. Financial reward is depended upon to secure maximum activity. Each person is supposed to make as large profits as he can, so long as he folows the accepted rules.

For more than a century "enlightened self-interest" as a consciously accepted doctrine has prevailed. It has been taken for granted by most Anglo-Saxon people that the welfare of all can best be served by each person seeking his own good. Edmund Burke once said that we should be filled "with thankfulness to the benign and wise Disposer of all things, who obliges men, whether they will or not, in pursuing their own selfish interests, to connect the general good with their own individual success." Archbishop Whately expresses a similar opinion: "It is curious to observe how, through wise and beneficial arrangement of Providence, men thus do the greatest service to the public when they are thinking of nothing but their own gain."

The opinion is still widely prevalent that modern industry can not exist on any other basis than individual selfishness. A prominent banker recently said: "I know of no way of making any human being give $50,0000 worth of service for $1500 in pay. Nobody would care much about working hard enough to earn more than $10,000 a year just to see some one else get it."

In our protest against "profiteering" we have usually failed to realize how deeply ingrained the profit motive is in modern life. Many persons are enraged at the few skilled workers who have successfully demanded $15 a day. Just now the wrath of the public is directed against coal miners and operators. It seems rather strange the we should find fault with a few workers and employers for doing the very thing which is most characteristic of modern business and industry.

The man who purchases a corner lot for $5000 and two years later sells it for $12,000 is credited with good judgment. The broker who buys at 89 and sells for 148 is congratulated by his friends. The name of the "home-run king," whose salary runs into five figures, is a household word throughout the land. The prize-fighter who receives $350,000 for a few well-directed blows is acclaimed a national hero. The movie star who draws a salary of $1,000,000 a year is the idol of the fans. The farmer whose potato patch is transformed into an oil well and whose old buggy is exchaned for a Rolls-Royce becomes an object of admiration and envy on the part of his neighbors. And so it goes through modern life. The possessive instincts, the desire to own and to display, are dominant.

Is the desire for more possessions un-Christian? This question can not be answered until we discover the consequences of having more possessions; upon ourselves and upon others. Possessions are the basis of culture. They furnish security and leisure. Want and the fear of want are deadly foes of the good life. The higher values are endangered when one is compelled to spend all of his time and energy in the struggle for a mere existence. Family life, especially, is menaced by poverty. Certainly we would not say that the struggle of a man for possessions enough to enable him to support his family in modest comfort and security is un-Christian. The un-Christian thing in this connection is the set of circumstances which make this comfort and security impossible for many families.

What shall we say concerning the desire for more than the minimum comforts of life? Is such a desire un-Christian? What are the effects of an annual income of $5000 upon a family? There seems to be no doubt that most families could use an income of this amount to good advantage and would be enabled to live more abundantly as a result. The question, however, can not be settled on this basis alone. We must also consider whether or not this sum is more than our share of the national income.

What shall we say concerning the larger incomes? Is the desire for great wealth un-Christian? What are the consequences? For some persons great wealth means the opportunity for higher culture, for others it means a chance for riotous living. Great possessions bring larger opportunities and more dangers. At this point it will be recalled that Jesus warned His hearers of the perils of great riches and spoke of the difficulty with which a rich man can enter the Kingdom of God.

Are great fortunes a good thing for society? Do they promote the public welfare? There is no doubt that large gifts to worthy causes, made possible by great fortunes, have done an immense amount of good. In almost every community there are evidences of these generous gifts. In the realms of public health, education, art and religion, the philanthropy of the rich has been an important factor.

On the other hand, we must take into account the menace of excessive concentration of wealth and power. While great fortunes make possible generous gifts, they also make possible a high degree of control in education, civic affairs and political life, and of public opinion. Great fortunes in the hands of selfish people do an immense amount of damage to the public welfare.

The point upon which we need to do the clearest thinking, however, is with regard to the social effects of luxuries. Does the production and consumption of luxuries promote the common good? There is a widespread belief that the production of luxuries "makes work" and "puts money in circulation," and is, therefore, a good thing for everybody. Is this idea supported by the facts in the case?

Let us consider an extreme instance, that of a wealthy man who decides to build a $2,000,000 mansion. He selects one of the most desirable plots in the city, fronting on the park. Plans are drawn up calling for fifty rooms, some of which are as large as four or five ordinary apartments, elaborate decorations, furnishings gathered from the corners of the earth, an immense pipe organ, swimming pool, and a score of bathrooms, sunken gardens and a large hothouse, and a library of several thousand volumes. Hundreds of workers are employed for a year. After completion the building is used by one family, with occasional guests, for less than half the year. The public is rigorously excluded. Scores of servants are employed and the upkeep of the place costs upward of $100,000 a year.

Has the expenditure of $2,000,000 upon this mansion been a good thing or a bad thing for society? It has "made work" for hundreds of persons. It has put an immense amount of money in circulation. From the standpoint of society, however, it has done three other things: It has wasted human labor, it has wasted materials, it has wasted capital. The same workers, the same materials, and the same caiptal might have been used in the erection of several hundred badly needed apartments. As many workers could have been employed and as much money put in circulation, and in the end several hundred times as many people would have been housed.

This is an extreme illustration, and the number of cases of this sort are limited. But it does bring out the social consequences of

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whom can be built a reconstructed Church which shall arise with new formulas and attract those now seeking in vain for the water of life. I should be quite happy to participate in a movement, honestly labeled, to organize those who hunger aand thirst after the true life. A leader will appear as soon as the Christian people are ready. In the meantime, there is work, apparently judged by churchmen more important than the ministry, in which I believe I can attain the heights and which will prepare the way for Him Who is to come.

the production of luxuries. The fact which should be stamped indelibly upon our minds is this: Luxuries divert labor, materials and capital into channels which are of little social value, and therefore raise the price of the necessities of life, thus increasing the struggles of the poor. Upon this point economists are generally agreed.

In the light of this indisputable fact, the question should be raised: Is a Christian justified in living in luxury ,at the expense of an intensified struggle on the part of the poor for the bare necessities of life? Is a Christian justified in even spending the amount necessary for his own fullest cultural development, at the expense of the less fortunate? What are the effects upon brotherhood of living in luxury while many are in want?

Still another factor needs to be considered, namely, the appalling human need in other parts of the world. The obligation which rests upon a follower of Jesus knows no boundaries of race or nation. The true Christian in America can not be unmindful of the tragic need in the Orient, the Near East or Europe. The expenditure of even a few dollars in the needier places o- the earth means the saving of human lives, each of which is of inestimable worth in the sight of God. Are any of us justified in living in luxury in a hungry world?

At what point does the desire for personal possessions become un-Christian? This question demands clear thinking, resolute decision and courageous action.

(2) A second major incentive in modern life is the desire to succeed, to achieve a given end. This motive operates powerfully with many persons who have no desire for great possessions. Moreover, it is often the basis of the desire for great possesions, since possessions have now become a badge of success.

Charles M. Schwab, president of the Bethlehem Steel Corporation, once said: "When the achievements of my life have been completed and my obituary is being written, if I can leave as a monument a long line of smokestacks and boiler works and rolling mills and establishments, I shall be prouder than any of the grandest monumment men might erect in my memory. The men in business in the United States are not working for money alone. The chief pride of American character is successful accomplishment. It may be measured by the dollars that go into his coffers, but the real throb and thrill of pleasure that comes to his mind is one of successful accomplishment."

The attitude of many business and professional men has been described by a prominent sociologist in these words: "American men make money as American boys play marbles in spring, basebal lin summer and football in autumn. The rich man, toiling for more, often is simply trying to run up a high score at the national game."

The desire for personal power is closely bound up with the desire to succeed. Many men are thrilled at their ability to manipulate things, while some find their greatest joy in directing other people. The desire for the success which brings recognition and personal power is an important factor in modern life.

Is the desire for success and personal power un-Christian? It depends upon the kind of success desired and the use to which power is put. None of us would say that it is un-Christian to desire personal power as a means of helping other people. Unfortunately, power is more often desired for selfish reasons. Many persons desire power as a means of satisfying selfish ambitions or of gratifying personal pride.

The wife of Zebedee once asked Jesus to grant to her sons the privilege of occupying the chief places of honor in His kingdom. In reply Jesus said to his disciples: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would be first among you shall be your servant, even as the Son of Man came not to be ministered unto, but to minister and give His life a ransom for many."

(3) A third major incentive in modern life is the desire to serve, to be of use in the world. This should not be confused with a popular meaning of "service" in business today. The word is often used as meaning courtesy, thoughtfulness, fair dealing and efficiency—for the sake of higher profits. Many persons believe in "service" because it pays.

There are, however, many persons in modern life whose chief stimulus is the genuine desire to help other folks and to have a share in building a better world. These persons are found in all walks of life—as merchants, teachers, lawyers, artists, preachers, scientists, surgeons, carpenters, bankers, farmers and miners.

The evidence seems to indicate that the group whose chief motive is that of unselfish service is greatly outnumbered by those who are spurred to action by the desire for possessions or personal power. It seems unquestionable that of the total number of business and professional men in the United States, a large majority are motivated chiefly by the desire for possessions or for the power which accompanies success. Self-interest, enlightened or unenlightened, is still dominant in the lives of most people.

A well-known writer has described what he believed to be the prevailing spirit of the times in these words: "Look where you will; it is the spirit of I Myself which is paramount. Life exists for Me; all the dim aeons behind have toiled to produce Me. This brief moment in the eternal duration of time is only an opportunity for My pleasure and My ease; I care not a jot for the ages ahead and the sons of men who shall inhabit the earth when I am dust beneath their feet. Give Me My Rights. Stand clear of My way. I want and I will have."

The Armenians' New Peril

To All American Citizens:

We call your attention to the following significant facts:

1. The Armenians were one of the Allies in the late war, and fought for its ideals.
2. In consequence of their loyalty, they suffered untold persecutions, almost to the verge of annihilation.
3. The Allies as well as our own country pledged them a safe area for themselves and their children, and they have a right to expect nothing less.
4. The American public has given millions of dollars to save the remnant of this shattered race, in confidence that they will be given a protected home.
5. This remarkable response to a nation's need will be lost if these promises are not fulfilled.
6. The Allied powers are preparing a treaty with the Turkish Nationalists which threatens to return the Armenians to unrestricted Turkish control.
7. Responsibility for protecting the Armenians has been referred to the League of Nations.
8. America can not escape her responsibility upon the ground of non-membership in the League. Our vast relief contributions—the cause of humanity—and our own moral welfare, demand not expressions of sympathy, but action.

Our Appeal

Whoever you are—and wherever you reside—we urge upon you to take immediately some or all of the following steps, in case you feel stirred by the critical nature of the situation.

1. Write at once upon your official paper to one or more members of Congress from your State.
2. Write to both of the senators from your State, because personal letters show a deeper interest than do petitions and resolutions.
3. Write to every member of Congress and the Senate whom you know personally.
4. Secure resolutions from churches and assemblies of men and women petitioning Congress to act for the protection of these people.
5. In writing the following points should be emphasized: First. That you express your own strong personal sentiment and horror at the thought of exposing the Armenians to further suffering and persecution. Second. That you are opposed to entrusting the Armenians to the sovereignty of the Turk. Third. That the Armenians must be assured a protected country. Fourth. That you are i nfavor of the United States Government's giving financial support in case a loan is necessary to whatever body assumes the trust of organizing the admission of the said country.

We must depend on you and your immediate action. The Allied nations of the world should kep faith with Armenia. The world's sympathy should find expression in action.

By authorization of the executive committee of the Near East Relief and of the administrative committee of the Federal Council of Churches.

For the Near East Relief—James L. Barton, Walter George Smith, Stanley White.

For the Federal Council of Churches—John N. Moore, Charles S. Macfarland, John H. Finley, Sidney L. Gulick.

List of senators and congressmen (names of members of committees on foreign relations and foreign afairs are marked with a star)—California: Senators Hiram W. Johnson*, Samuel Shortridge, Representatives Clarence F. Lea, John E. Raker, Charles F. Curry, Julius Kahn, John I. Nolan, John A. Elston, Henry E. Barbour, Arthur M. Free, Walter F. Lineberger*, Henry Z. Osborne, Philip D. Swing.

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JUNE 30th, 1922

Assets	$76,170,177.18
Deposits	72,470,177.18
Capital Actually Paid Up	1,000,000.00
Reserve and Contingent Funds	2,700,000.00
Employees' Pension Fund	385,984.61

A Dividend to Depositors of FOUR AND ONE-QUARTER (4¼) per cent per annum was declared for the six months ending June 30th, 1922.